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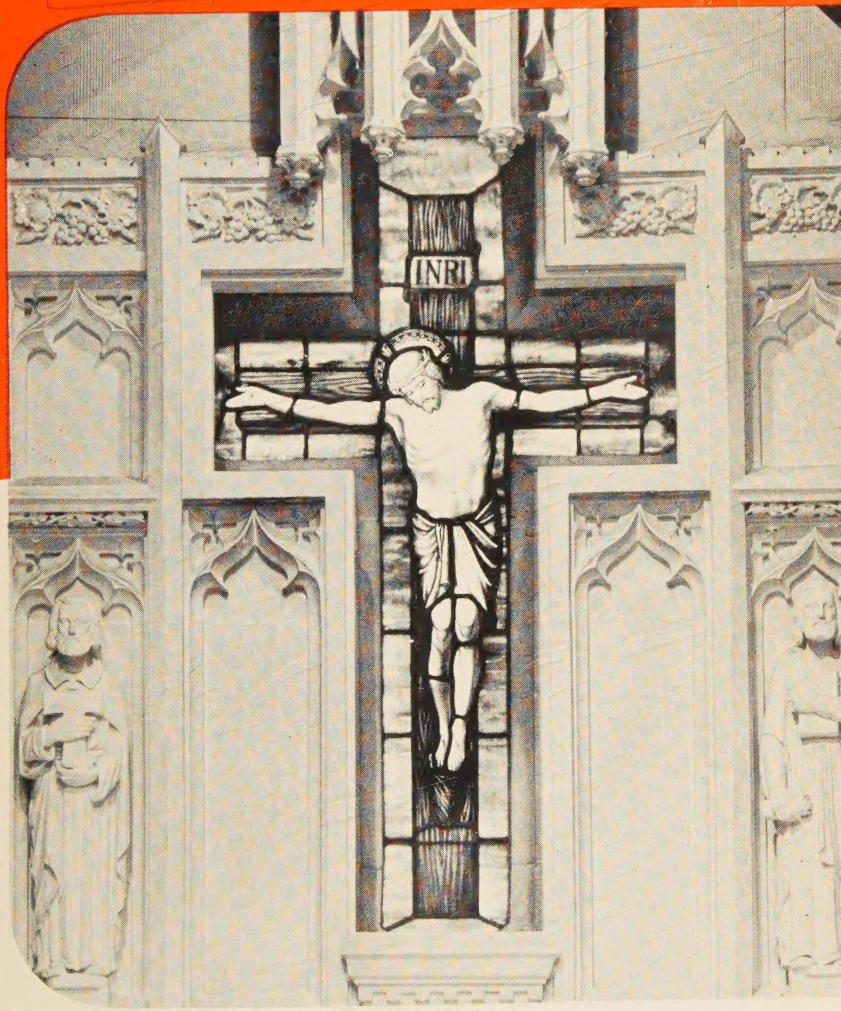

LAMB OF GOD

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Mr. Morgan and the Pine Tree

WITH A DEEP SIGH Mr. Morgan rose slowly from his knees. It was no use. The more he tried to pray, the harder it became to frame his thoughts into words of prayer. He moved dejectedly to the window and without really seeing anything, stared out at the life beyond the glass.

Now when he had such great need of God's help, it seemed impossible to reach him. Business was bad, his wife was not well and everything seemed to be going wrong. His prayers didn't comfort him for he felt that no one was listening. What had happened? He had never experienced this sense of separation from God before.

HE WENT OUTSIDE and as he walked along considered his vain attempts to pray during the last month. When he had discovered that he could no longer find words to voice his needs, he had knelt reverently and repeated the Lord's Prayer. He realized that while saying that lovely prayer, he had been thinking of his worries, not his words.

Why did he feel no sense of union with the Lord while he prayed? Mr. Morgan sat down under a tall pine tree at the edge of a quiet field and searched his mind for the answer. Slowly, he became aware that the wind, moving gently in the branches of tree, was making a sound like quiet m

"It's like an anthem praising God,' thought. "It's a quiet prayer of tha thanks for the rain that feeds its sprea roots; thanks for the sun that it need nourish its strong life."

Suddenly Mr. Morgan understood. knew what was wrong with his prayers was the old story of constantly asking to give, of begging him to relieve the t bles of life. He had forgotten to give th for the blessings which the Lord had gi

HE KNELT BENEATH THE TREE. "Th you, Father, for bringing me here to ness nature giving thanks. Thank you the blessings which you have given m great abundance. Thank you for the w in which I live. Thank you for health strength. Thank you for taking the bu of my troubles to Yourself while I been saying my thanks for the gifts I forgotten. Amen."

Mr. Morgan looked gratefully at the g pine tree before he again closed his eyes with his mind singing the full meanin the words, began the Lord's Prayer.

—J. BRETHOU

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COVER PICTURE. Figure of crucified Lord forms stained glass window above altar of St. John's Church, Melrose Park, Pennsylvania. Figures represent the evangelists Matthew and John.

THE CHURCH IN THE NEWS

Journey to Jerusalem

Jerusalem had never amounted to much, according to the usual standards for judging cities. But things that happened there 1,925 years ago would be recounted this week in churches around the world.

Detroit's Roman Catholic Bishop John A. Donovan joined the Council of Churches director, Dr. G. Merrill Lenox, in saying that "at the threshold of Holy Week we appeal to all Christians of this metropolitan area to spend the Three-Hour period on Good Friday attending religious services of their church. At a time when there is so much suffering in the world, and when our own nation faces critical decisions in its efforts to preserve peace for all mankind, it has desperate need of divine guidance."

"ATTEND CHURCH GOOD FRIDAY FOR COMFORT AND STRENGTH," said 5,000 posters in Buffalo store windows. Fifty purple banners marked with white crosses were displayed on Philadelphia's City Hall and on offices and bank buildings. Most of Toledo's stores and taverns said they would close for three hours at noon Friday.

Week begins with confirmations

At least 12,000 United Lutheran teenagers knelt at altar rails for Palm Sunday confirmations as the Holy Week began. Twenty years ago three-fourths of the confirmations were on Palm Sunday. About half the United Lutheran congregations now schedule the rite on some other day, especially Whitsunday.

One Lutheran confirmation, in Tabernacle Church, Philadelphia, would be witnessed on TV screens across the continent as NBC cameras and microphones picked up the 11 A.M. service on April for network transmission.

Chief reason why many ULC church have postponed confirmation from Pa Sunday to Whitsunday is to allow two additional months of instructio Another reason is that churches are ov crowded when families and friends the confirmands are added to the norm Palm Sunday attendance.

Radio and TV will help

Radio and television stations plann to spend a lot of time on the Holy We and Easter story this year. Four hu dred TV stations will carry "The D Before Easter," a 44-minute film dra produced for the National Council Churches. Dr. MacKenzie—according

CONFIRMATION IN CANADA

Dr. John Schmieder confirms triplets St. Matthew's Church, Kitchener, Onta

this film story—had difficulty writing his Easter sermon because he was busy helping some members of his congregation who struggled with an acute problem. He finds that in the midst of this struggle "he has preached his Easter sermon—actually hammered from the anvil of everyday life."

Easter services on radio and TV are scheduled from sunrise till midnight. A Lutheran pastor, the Rev. Milton C. Johnson, will be the radio preacher on the "Garden of the Gods" CBS network program from Colorado Springs at sunrise in the Rockies (7:30 Eastern time) on Easter Day.

Movies too

Twentieth Century-Fox picked Easter week as the time to launch *A Man Called Peter*—its cinemascope biography of a Presbyterian clergyman. Pastors and other church leaders had been invited to early showings of the film in several cities. They said they were pleased with what Hollywood has done with Dr. Peter Marshall, who was a Washington, D. C., clergyman and chaplain of the U.S. Senate.

A film biography of Jesus—the first full-scale attempt since *King of Kings* 27 years ago—was scheduled to appear in theaters in Easter week. It is produced by Dr. James F. Friedrich, an Episcopal clergyman who has been making movies for 16 years (Cathedral Films). In this picture Jesus is the victim of a Zealot plot to make him king of the Jews in an uprising against the Romans. Judas is the key person in the tragic failure to force Jesus to be the Messiah whom the Zealots were looking for.

Quakers unite

Quakers never quarrel, but like other Christians they sometimes have differences of opinion. Philadelphia Quakers, organized in William Penn's time (1682) split up in 1827. Their 93 congregations (17,300 members) have been divided into the Arch Street Meeting and the Race Street Meeting.

Last week at their 275th annual session, they agreed to unite. "Ironing out of details and certain adjustments of habit will call for grace and constant awareness of the leadership of Jesus Christ," they said.

Total U.S. enrollment in the Society of Friends is about 117,000.

Unitarians and Universalists federate

Magazines of the Unitarians and Universalists were being merged this month as one step in a series of moves to bring together the two denominations in a Council of Liberal Churches. The *Universalist Leader* (begun in 1819) and *The Christian Register* (1821) will be published as a single monthly paper.

Publication departments of the two denominations are scheduled for merger this summer. Recently they merged their public relations departments. An 18-member council, supervising merged activities of the churches, was formed in 1923. The denominations will get together in August to calculate how well they are progressing with their unified programs.

Evangelism for everybody

Lutherans have been "selectively blind" in seeking church members, said Dr. Franklin Clark Fry. The United Lutheran Church president said Lutherans must seek "all types of persons, not just those of German or Scandinavian descent."

The call for an evangelism crusade was given at a meeting of presidents of ULC synods in Dayton March 21-23. It was the opening phase of the build-up for an effort to be made in 4,300 ULC congregations in 1956 and '57.

Doesn't want imitation Christianity

Newsweek magazine reported on March 28 that American Protestants "have moved forward with an impetus which has dwarfed any past advance." Its ministry, said *Newsweek,* "has taken a new and powerful grip on its theology and its gospel."

Dr. Fry, speaking to ULC presidents in Dayton, said he eagerly welcomed the increasing interest in Christianity. "But how much of the recently awakened interest in the church comes from anxiety, from the threat of doom that hangs over us?" he asked. Danger can draw a man to God, said Dr. Fry, but sometimes for the wrong reasons.

"Vague religiosity," said Dr. Fry, does not define God clearly. "Any god will do. Faith, it seems, can be faith in anything—faith in yourself, or, by a peculiar twist, faith in faith itself.

"The victory of God is bound up with our American triumph, even with a man's own personal prosperity. God is somehow caught in our web, instead of we in his. Ideas like that," said Dr. Fry, "are Christianity standing on its head."

The real purpose of Christianity, said Dr. Fry, "is to raise frail men to the stature of sons of God."

Repentance comes first

A half-dozen prominent Protestants were loud last month in warning that the religious revival in America may not be going deep enough. Dr. Robert Frank of McCormick Theological Seminary (Chicago) said many Americans want "juke-box religion with its silly, shallow sentimentalities."

He said "we seem to have a naive faith in the indulgent good-naturedness of the 'man upstairs,' and an equally naive faith in the magic of believing, no matter in what or in whom we believe."

The first step in a genuine religious

DR. FRANKLIN CLARK FRY
Frail men can be God's sons

revival, he said, "is in the spirit of pentance in the heart of a people . . . confess and repent of our sins is hard a uncongenial at all times. For a church a nation in lush times of power and pr perity, it is well nigh impossible."

Germans visit Czechs

Ten German churchmen went far i Red territory in late March, visit Czechoslovak churchmen in Prague. T German group included Bishop C Dibelius and Dr. Gustav Heinemann. T senior bishop of the Lutheran Church Slovakia, Dr. Jan Chabada, was amo the Czechoslovaks welcoming the visit

Chief official of the Russian Orthod Church, Patriarch Alexei of Moscow scheduled to visit western Germany month. He will be a guest of the Past Fraternity in the Rhineland, a group clergy who oppose German rearmame Protest against the Patriarch's visit ca from the Russian Orthodox archbishop western Germany, Alexander, who s the Orthodox Church in Russia is be

ised as a political tool for Communist world revolution.

Report from Poland

Reds had closed the theological school or Protestant pastors in Poland's capital, Warsaw, and permitted the churches to open a new one in Skolimow, a small town near Warsaw. This was the strategy adopted in Czechoslovakia, where the Lutheran school was moved from the Slovak capital, Bratislava, to the village of Modra on the Hungarian border.

A correspondent for a West German church paper, Johann Christoph Hampe, visited Poland in late winter. Protestant churches have record-breaking attendances, he reported. Christians and Communists are co-existing peacefully.

Lutheran pastors expressed "no doubts as to the sincerity of the intentions of the government," Mr. Hampe said. They told him they are "angry when foreign reporters allege that the state persecutes the church." The Protestant theological school is supported by the government. One professor, Waldemar Gastpary, teaches a "social ethics" course which attempts to reconcile communism with Christianity. "But the trend is to keep politics and religion separate."

Roman Catholic churches have been hit hard because they cling to their allegiance to the Vatican, it was explained. About 15 per cent of the Roman Catholic clergy remain "reactionary." About 20 per cent are "progressive," and profess obedience to Rome in spiritual things but support the Red government. The rest of the priests don't say much.

Germans make financial agreement

The first agreement between church and state in postwar Germany was signed at Loccum Monastery, near Hannover, a Lutheran institution. It regulates relations between Lower Saxony and five Protestant churches in this West German state where Protestants make up 76.2 per cent of the population.

The agreement deals with financial relations between the state and the

LUTHERAN LEADERS IN SLOVAKIA
Bishop Jan Chabada and Dean Jan Michalko of the Modra Seminary

churches. Beginning April 1, Lower Saxony will pay the churches a subsidy of 7.7 million marks ($1.85 million) a year toward pastors' salaries and for other purposes. This sum will have to be divided among the regional churches.

The churches also will receive from the government a one-time grant of 5.5 million marks ($1.3 million) but will, in return, renounce all other financial claims, particularly with regard to the upkeep of church buildings. The treaty also stipulates that the financial affairs of the churches will no longer be subject to control by the state authorities.

Ownership of state buildings and plots used exclusively for church purposes will be transferred to the churches under the agreement. Church taxes will continue to be collected by the state. Church taxes are collected in Germany by municipal authorities—who compute them as a surcharge on individual income taxes.

Signing of the agreement was hailed by Bishop Hanns Lilje of Hannover as a "historic moment." Churches involved in the agreement are the Lutheran churches of Hannover, Braunschweig, Oldenburg, Schaumburg-Lippe, and the Reformed Church of Northwest Germany.

New plan for EMV

Every-member visits in United Lutheran congregations will take on a new look next year when the stewardship "sector projects" get into full swing. The plan was described in late March at a meeting of ULC synodical stewardship secretaries in Dayton. The "project method" was formulated by the Stewardship Department and the Lutheran Laymen's Movement as a means of applying to annual congregational budget-raising campaigns the techniques used for gathering large building funds.

Glowing reports were heard from the Iowa Synod, where a pilot project was conducted last fall by Chester A. Myr of the ULC stewardship staff. An 89 cent increase in pledges was recorded congregations which used the new pl One congregation reported a gain of 1 per cent.

The new program will be conduct synod-wide in 1955 in the Pennsylva Ministerium, Central States Synod, a Pacific Synod.

Church strike in Belgium

Roman Catholics lost control of Belgian government last year. The cialist-Liberal government now in pow has been trying to build up the pub schools and cut down on the $92 milli annual subsidy to Roman Catho schools.

Last month the church struck ba A million pupils stayed out of school March 25. The next day 100,000 you people and adults paraded through Br sels, as police tried to break up the de onstration. The marchers threw orang tomatoes, and firecrackers at the poli

Bishop Louis Joseph Kerkhofs of Lie issued a letter urging parents to "defe your faith and that of your childre The church and state should "co-op ate," he said—"not be opposed." Le ers of the Catholic party asked chur people throughout Belgium to organi demonstrations against the propos school law.

Demonstration planned in Argentina

President Juan Peron had a pleas talk with Argentina's Roman Catho cardinal, Santiago Luis Copello, and seemed as though some settlement in t feud between church and state had be reached. But on March 24 the gove ment announced that 89 church scho had defrauded the state of $300,000. T government has supplied 1,000 scho with $6 million a year, and threatens

reduce or cut off the subsidy.

Government-controlled newspapers in Buenos Aires printed articles urging Argentina to break with the Vatican. Catholic Action groups have been making plans for a large protest demonstration to be made in front of the government headquarters. Police could break it up, but this would be bad publicity.

A letter from Roman Catholic bishops was read in all Argentine churches on March 27, denying that the church has interfered in politics. The letter protested against the government ban on outdoor church celebrations.

The government last month took five church holy days off the list of approved national holidays.

U.S. won't support calendar reform

A world calendar had been talked about for years, and last year India recommended to the United Nations that the plan be considered. The U.S. Department of State has notified UN Secretary General Dag Hammarskjold that it thinks "no useful purpose" would be served by further study of the proposal.

Orthodox Jews and Seventh-day Adventists have been strongest in their opposition to the plan. The new calendar would make every year the same, with two months of 30 days and one of 31 in each quarter. Every quarter would begin on Sunday. The "extra" day—Dec. 31—would not be counted, but would be "World Day." Another "extra" day in every leap year would also be a general holiday.

Since there would be one eight-day week every year, and two such weeks every fourth year, the Sabbath would no longer be observed at unvarying seven-day intervals as it has been for thousands of years. "The assumed benefits of the proposed calendar are primarily statistical and social," said Reuben R. Figuhr, international president of the Seventh-day Adventists in a letter to Secretary John Foster Dulles. "These cannot supersede the religious associations of specific days of the week. The 'World Calendar' would be in continuous conflict with the biblical cycle of seven days. The free exercise of religion would thus be definitely affected."

GREEK BISHOP WELCOMES GIFTS
300,000 food packages were sent to Greece by American Protestants. Bishop Alexios of Evripou expressed gratitude of Greek Orthodox Church. Food was from U.S. government surplus, and transportation paid by Church World Service

And so forth

Two lawyers were on hand at a Baptist church in Washington one evening last month to help any member of the congregation in writing his will. "Will Night" is an annual event. Members get free advice on drawing up their wills, and usually include at least a small bequest for the church.

World News Notes

War predicted

If war begins this spring in the Formosa Strait, it will be a war extraordinarily well advertised in advance. Reports come daily on how the Chinese are bringing up big guns which can easily devastate Matsu and Quemoy. U.S. military leaders predict calmly that the fighting will begin in mid-April.

Talk about war has two obvious purposes—1) to prepare Americans for bad news, and 2) to warn Chinese that the Americans are ready to act. There is not much talk about how the United States got involved in such a hopeless proposition as defending islands five miles off the China coast.

Pentagon chieftains seem to welcome a Red attack on the islands as an excuse for war against the China mainland. Their tough talk may persuade the Reds to abandon their plans. Or the threat of war may mount to such dimensions that Russians may make desperate efforts to call off the Chinese.

The world has grown so weary of threats of war that another one doesn't seem to matter much.

Women looking for men

Men might be called to war, but as long as they are at home—and unmarried—there are lonesome women willing to go quite a distance to find them. A report circulated last month that there are 40,000 marriageable men in New Zealand who can't find wives. In the 20-to-35 age group, said Dr. O. C. Mazengarb, there are 96,253 bachelors and only 56,158 spinsters.

In England, where unmarried women greatly outnumber the unmarried men, the news brought immediate action. Hundreds of girls inquired about the prospects at the New Zealand migration o fices in London. Extra telephones we installed to answer the eager queries, a additional mail clerks were employed reply to the letters. The first "bride shi is already on its way.

Changed situation in Washington

Six years ago Dr. Ralph Bunche, o of America's most brilliant Negroes, d clined an important State Department p sition in Washington because he was u willing to subject his family to racial d crimination there. Last month the situ tion had changed. "If my work took r to Washington," he said, "I would li there."

There have been "some remarkab changes in Washington in the past fo or five years," said Dr. Bunche. "T restaurants, theaters, hotels—and nc the schools—are opening up to Negroe

Patience and courage are the Negr necessities in hurdling the high wall segregation. "We Negroes must be gr realists," said Dr. Bunche. "We a Americans, in a basically democratic s ciety . . . While nothing is easy for t Negro in America, neither is anythi impossible. The barriers of race a formidable, but they can be surmounte Indeed, the entire history of the Negro this country has been a history of co tinuous, relentless progress over the barriers."

Russia expects company

Most welcome visitor in Moscow t summer will be India's Prime Minist Jawaharlal Nehru. He expects to spe several weeks in the Soviet Union in Ju or July. Nehru stands boldly on t fence, without committing himself eith to the Communists or anti-Communi

ACCENT ON DISARMAMENT

LIKE A REFRESHING BREEZE came the ews that the U.S. will lead off in a new mphasis on disarmament. The appointent of Harold Stassen as a special assistant to the president, with cabinet staus, to study problems connected with isarmament was an announcement to he world of a shift in accent.

Leaders of the nations have been talkng about disarmament for a long time. Conferences have been held under Jnited Nations auspices in which limitaions on conventional and atomic weapns have been discussed. These talks ave usually ended in a deadlock, the lame being placed on Russia for its reusal to accept a system of international nspection.

While the Soviet roadblocks were the nost obvious, part of the responsibility nust also be borne by the western nations or a certain inflexibility of approach. Sometimes doors which were left halfpen by the Russians were ignored by the vest, with the result that the gulf between he two viewpoints became fixed.

The assumption that nothing could be lone to halt the atomic armaments race ecame almost an axiom in popular thinkng. People who seriously proposed multiateral disarmament as the ultimate anwer were looked upon as impractical dreamers.

Change in climate

THE MOST important effect of Stassen's ppointment is that it takes the disarmaent problem off dead center. The fact hat such a post, unprecedented in this ountry or any other, has been created s the symbol of a changed attitude. It ssumes that if anything can be done to reak the impasse, the U.S. is willing to ake the lead.

President Eisenhower gave several reasons for his decision. He said that (1) the massive resources required by modern armaments, (2) the heavy burdens of taxation, (3) the vast numbers of men giving years of service, (4) the destructive power of new weapons, and (5) the international tensions which armaments aggravate have been of deep concern to him for many years.

At the same time, he said he was conscious of the disastrous effects of unilateral disarmaments (the reckless moves of Hitler when the U.S. was weak, the Korean aggression when our armed strength had been rapidly diminished) and the present armed strength of the Soviet nations.

STASSEN'S JOB will be to restudy the tough problems which have kept disarmament in the "pipe dream" stage, and to come up with some new solution. With the help of experts in the field, he will pinpoint the difficulties and suggest ways of meeting them. His proposals, if approved by the National Security Council and the president, will become basic national policy.

For the first time in American history, plans for disarmament have been placed on an equal status with plans for military preparedness. As in the case of his "atoms-for-peace" proposal, President Eisenhower has again taken the initiative in the search for paths that lead to peace. This will have an impact on attitudes toward the U.S. in other parts of the world.

Harold Stassen will be supported in his new responsibilities by the prayers of thousands of people. If he succeeds, Easter 1955 may bring new hope to a world in the grip of fear.

—ROBERT E. VAN DEUSEN

CANADIAN AFFAIRS

UNEMPLOYMENT

THE "SPEECH FROM THE THRONE" read at the opening of every session of Parliament is a sort of "State of the Nation" summary. Last January it contained the following sentence:

> Some unemployment of a seasonal and regional nature is being experienced.

That complacent statement of the government's appraisal of a growing problem was attacked as an "ivory tower" attitude during a recent debate in the House of Commons .

Leading the debate was a woman member who declared that there had been a "marked deterioration" in the employment situation through 1954. She backed this up by quoting the latest figures available, for January 1955, showing that applications for work on file at national employment offices totaled 569,600—an increase of 206,900, or 57 per cent, over last year.

THE GOVERNMENT tends to minimize the seriousness of unemployment by pointing out that the figure of 569,600 is for people *seeking jobs* through the employment service, some of whom have work and are simply looking for something better. A second set of figures, compiled by the Dominion Bureau of Statistics through a sample survey of the labor force, indicates the much lower figure of 362,000 actually unemployed.

"But, regardless of the number of people who are out of work," contended the speaker, "is the individual to be merely a statistic in the estimation of those who are governing this country?

"Each of these persons is a human being. Many of them have persons dependent on them for support. It is not only a matter of buoyancy or lack of buoyancy of the Canadian economy is a matter of frightened men and wom with cold bodies and hungry stomac It is a matter of fear that grips the hea of working people who are proba employed themselves but see their nei bors idle and who ask themselves: wh is it going to happen to me? Certai they say: we expect Canada to go ahe Certain it is that Canada will thrive, in the meantime what do we eat?"

PURSUING THE PLIGHT of the worki further, she continued: "They cannot snow and they cannot eat Kitimat. Th cannot eat Knob Lake. They cannot Alberta oil. They cannot eat a pipe li and they cannot eat the St. Lawrence s way, important though these things to Canada, and despite the fact that th supply jobs to large numbers of Ca dians."

The government has given a par answer as to what it proposes to do the face of the present criticism by creasing the supplemental benefits un its Unemployment Insurance Act. T period for receiving benefits has be raised from 18 to 60 days, and amount from 70 per cent to 100 per c of the regular benefits. These chan mean an increase of extra benefits fr $12 million in 1954 to $22 million 1955.

The remainder of the answer ca from the Minister of Trade and Co merce who said in the course of his rep "Without minimizing the extent of temporary slackening in our forw progress . . . I would like to point that there are bright spots as well total number of persons employed is ually larger, business is on the uptre the export market is more favora and there are some big construction j coming up.

—NORMAN BERNE

The Dying Man Didn't Curse

by GORDON LUND

What electrified the milling crowd that hot Friday morning were the amazing words of forgiveness that came from his lips

FOR A MOMENT, the atmosphere itself seemed to stop short, and catch its breath . . .

* * *

IT HAD BEEN HOT in Jerusalem that morning. Although it was still early, the pebbles already burned the bare feet of the children playing in the streets. The sky hung heavy as the city drowsily rubbed its eyes.

But suddenly the air sparked. Like a bolt of electricity, a surge of excitement pulsed through the city. There was to be a crucifixion!

The Jews lived humdrum lives, most of them. And within them burned the smoldering embers of hatred, pent-up anger that had to be held down inside—for they were a conquered people. But now! A crucifixion! Excitement, drama, blood! Scapegoats upon whom to release the stored-up venom, victims at whom to howl and scream! With the mob's inborn love of the gruesome, they were hideously eager for the show to get on.

As the morning hurried on toward nine o'clock, the senseless hostility focused on the man on the center cross. The two other men were revolutionists! They were patriots, men who had plotted and fought for the Jewish dream. They had lived like heroes—rough, cruel, lawless heroes, true, but still heroes. Now they were dying like heroes—spitting their last defiant curses at the Roman executioners. And the crowd loved every moment of it.

BUT THAT WEAKLING on the center cross! For him, the jostling mob had only contempt. For the crowd is always brave and blustering when it can kick a victim who puts up no defense.

Besides, this man had spurned the crowd. He might have saved his people, he might have led them in glorious, bloody revolt. More than once the people had hailed him as Messiah. They had been ready to take up swords, clubs, pitchforks, anything that would cut Roman flesh or crush Roman skulls, and follow him into crimson destruction.

But he had spurned their violent loyalty. He had wanted nothing but to sit with the women and children and talk, to tell amusing little stories, to jabber on about *loving* the enemy!

The crowd had wanted to make him king. So now, like a jilted woman, the crowd let loose its fury.

And the priests and scribes and Pharisees—they looked with smug contempt at the crowd that was their instrument, the puppets who danced when they pulled the strings. But they looked with vastly different eyes at the man on the center cross.

UNLIKE THE CROWD who hated him for his weakness, they hated him for his strength. They feared him, for they knew there wasn't room in the same world for him and them. They knew there was

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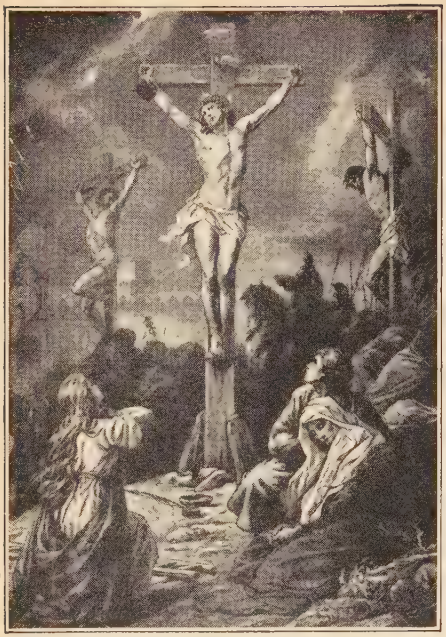
The Rev. Mr. Lund is pastor of St. Paul's Church, Greenville, Ohio.



something about him that threatened them. They sensed something explosive in him—in his proclamation that all men are equal in sin, and equal in God's redeeming love. For how can you hold the people in subjection except by convincing them that they are sinners and you are righteous? Except by waving over their heads the wrath of an angry God, wielded by yourself as his holy representative?

They knew they could not endure that man on the center cross. They knew he had to be stopped—or their own world would come crumbling down on their heads.

And even now, now that they had him where they wanted him, they still felt insecure. They still trembled—for there was still something contagious about him. Even in his agony, there was something that disturbed them, although they had never been able to disturb him, no matter how hard they tried.

So bitter was their antagonism, so desperate their fear, that they dared not ev let him die in peace, now that they h succeeded in wrapping death around hi "If you are the Son of God, come do from the cross!" they taunted. W swaggering bravado, they tried to co up their fear that he might do it.

And even the two revolutionis though they were sharing his doom, w caught in the spell. They, too, took the cry—they, too, cursed him a wagged their heads and reviled.

Then something happened. It silenc one of them, and changed his insults i penitent prayer. It brought an aweso hush for a moment over the nightmar scene.

The man on the center cross had wh pered, "Father, forgive them, for th know not what they do."

* * *

To those who were giving him worst that man and devil together co contrive, the Christ was offering the b of all that God has to give: Forgivene

It is the best, because it is someth infinitely more than escape from puni ment. Even man can withhold anot man's punishment—there is nothing vine in that—but only God can forgi

And it is something infinitely m than escape from the consequenc Sometimes the consequence is inher in sin itself.

Forgiveness is more and better th either or both: It is God restoring own fellowship. It is God welcoming penitent sinner back into his own he and life. It is God hurrying back into heart and life of the sinner. It is G sharing the punishment and the cor quence when escape from them is imp sible. It is God taking the sinner by hand and saying, "Come—we shall w through this thing together."

That is forgiveness. That is what Ch

offered from his cross. He offered it not merely to his friends, not to those who tried by their own effort to please him or flatter him—but to those whose devilish hatred and cruel torture were making the very earth quake in revulsion and the very sky hide its face in darkness.

* * *

It would be interesting to know whether any of them accepted the offer. There are legends that some of them did, and became Christian stalwarts. But there is no record of them either in Scripture or in the pages of secular history.

And yet they are true stories. For they are true to the deepest meaning of this word from the cross. There is no sin too atrocious for God to forgive. There is no sinner too guilty for Christ to take back as His own, to transform and make into one of his own apostles.

There is no man or woman, living or dying, whom Christ is not eagerly waiting to take by the hand and say, "Come—we shall walk through this thing together."

Not one of us knows what effect his life produces, and what he gives to others; that is hidden from us and must remain so, though we are often allowed to see some small fraction of it, so that we may not lose courage. The way in which power works is a mystery.

—Albert Schweitzer

Recently I had one of the most difficult funerals that I have experienced. There was so little that you could say to the family. Thirteen years ago an idiot child had been born to them. They had cared for it all of those years like a month-old baby. The mother had given up her work, and much needed income, to devote full time to watching and caring for the child. The child never could speak. It never could tell its mother from anyone else. All those years of loving care and devotion and the child never did recognize her! There was little to say to ease her grief. Our hearts go out to her and we'd be ready to do anything that we could to help her. And yet, we go on day after day accepting the constant loving care and devotion of God and never think a moment of recognizing him as our Father. —William E. Hall

When Charles Steinmetz, who was considered one of the world's foremost electrical engineers, was asked shortly before his death, "What line of research will see the greatest developments in the next fifty years?" he did not answer with a description of scientific advances—of electrical heating, or jet-propelled planes, or even atomic fission. He offered this unusual reply. "I think the greatest discoveries will be made along spiritual lines. Here is a force which, history clearly teaches, has been the greatest power in the development of man. Yet we have been merely playing with it, and have never seriously studied it, as we have the physical forces . . . But when we do, the world will see more advancement in one generation than it has seen in the past four."

—Allan Tarshish in *Not by Power* (Bookman Associates)

"WHITE CRUCIFIXION"

A Russian Jew has painted a picture of Christ on the Cross which has an unusual message for this generation

PAINTING BY MARC CHAGALL

Courtesy of Art Institute of Chic

By JEAN LOUISE SMITH

I CAME UPON the "White Crucifixion" quite unexpectedly in a gallery of the Art Institute of Chicago. It was indeed a startlingly fantastic rendition of the crucifixion! The moment I saw it, I was sure that it must have a unique story and that the artist, Marc Chagall, must be unusual also.

My first impression of the picture was its whiteness—an effect made by the brilliant white shaft of light which came down from the upper part of the canvas and broadened as it flowed toward the figure of the Christ on the cross. Also, the only still, unmoving part of the picture was Christ. Everything else was a jumble—moving, fleeing, in the act of being destroyed or of being conquered. In contrast to this movement and to the anguish and despair written upon the faces of the people, was the quiet, sorrowing, lonely Christ, looking down at the unhappy, destructive confusion that surrounded him.

And then another, more startling realization came to me. There was much in this scene that was Jewish! Fascinated, I began to pick out the Hebrew details —the sacred scrolls, the seven-branch candlestick, the prayer shawl about the pins of Jesus, and the tablets of the Law above the flaming synagogue. Certainly the people too looked like old-time Russian Jews. What were these Jewish people and objects doing in a crucifixion scene?

I stood for a long time, trying to decipher the story that must be behind this strange painting. The more I studied, the more fascinated I became. Who was Marc Chagall and why did he paint this picture? I had to know.

MY INQUIRY LED to the town of Witelisk, in Russia, where Marc Chagall was born in 1889. There, in a setting of poverty, this Jewish boy became increasingly aware of the hopes and fears of his family and friends. This fear was a mounting crescendo through the years of his life until he found refuge and freedom in France and America.

The son of a herring seller whose mother kept a tiny grocery store could scarcely hope for a broad and interesting life. But Marc Chagall had eyes which took in everything and an imagination that was as large as the world itself. Pity and sorrow were his, even as a young boy. He hated to see his parents working so hard. He noticed the old rabbi's poverty, the struggle of the men and women around him, the town itself with its old buildings and shabby streets.

But even in all this, he found beauty. He found it in music when he sang in a clear, fine voice in the synagogue. He found it whenever the bow of his violin obeyed his commands. And he found it in the poetry which he wrote every now and again.

BUT MOST OF ALL, young Marc Chagall felt close to beauty when he painted. His subjects were what he saw—funerals, weddings, the Jewish preacher who came often to his poor family home. The men and women who were old before their time because of hard work. For Chagall, everything had wings and he soared from earthly things as he painted and saw beauty and joy in the commonplace.

To his poverty-stricken family, an artist son must have seemed an impractical luxury. Had it not been for a famous Jewish lawyer who befriended him and sent him off to Paris to study art, young Marc Chagall might have become a clerk.

From Paris to Witelisk and back again,

Marc Chagall rode on a magic carpet wherever he went. His was the unusual, exciting, imaginative approach to art. Often he made the people in his pictures float in the air, as do the four figures above the cross in the "White Crucifixion."

Bella, his wife, was his inspiration. During the Revolution he and Bella, living in Moscow, scarcely knew when next they would eat. But even so, Marc painted steadily, encouraged by Bella who never complained about shabby circumstances.

When Marc and Bella and their child left Russia in 1922, and went to Europe, the artist found, to his amazement, that he had become famous. He never quite understood why—for in his own eyes he was only a hard-working artist who liked to be left alone so that he could paint. More and more the art galleries demanded his work, and so he obliged.

Between 1936 and 1939, Marc Chagall was greatly distressed by the growth of totalitarian regimes and the atmosphere of war and persecution which enveloped the European scene. It was during this period that he painted the "White Crucifixion" as well as several other crucifixions.

Although the artist himself has never commented in detail about this piece of work, its meaning can be deciphered with even a little knowledge of his background. A burning synagogue from which the sacred objects are being thrown and scattered on the ground, speaks of attempts to destroy religion. A man flees with a sacred scroll wrapp securely in his arms; the Bible, the Tora are scattered and flames threaten to d stroy them. Above the cross floats group of astonished people who c scarcely bear to look on the scene. A they patriarchs of another world? At t left of the canvas all is confusion. Fra tic people have crowded into a too-sm lifeboat; burning homes are being plu dered and families and their possessio are being thrown out of them.

To the extreme left, higher up, a sm triumphant army, waving red flags a brandishing instruments of destructi moves in on the scene. The meaning this is quite clear.

At the center of this terror and co fusion is the quiet, sorrowing Chri looking down on lighted candles, symb of religion. The golden light which bath the figure of Christ and the yellow lig from the candles provide the only col in this stark white, grey, and black scen except for a spot or two of green and re Is this not the age-old story of Chr being crucified once more by the brutis evil forces of misguided men—men w are somehow destroying the very thin which give the world light and life? Th time the crucifixion is happening in o generation, and on this canvas it is stark and startlingly pictured and comment upon by a person of another faith.

Marc Chagall has painted a crucifixi that gives us Christians pause and mak us feel the need to examine both o thought and our action, reviewing an the world-wide meaning of the crucifixi of the Son of God.

Of all our resources, the richest are in the minds and spirits of free men. These we must not fritter away.

—*Henry Steele Commager,* in Freedom, Loyalty, Dissent (Oxford)

)UR MONEY IS STILL SAVING LIVES

y D. L. SCHEIDT

American visitor finds that relief funds sent overseas give help and hope to thousands of homeless refugees

MANY UNITED LUTHERANS have found difficult to understand why the church ill needs money for relief work in Ger- ıany. Newspapers give a glowing pic- ıre of increasing prosperity in the Fed- ral German Republic and seem to con- adict the description of need and want hich the church gives when it makes its WA appeal. I have pondered the same ing myself . . . why, after 10 years, do e still need money for relief in Ger- ıany?

I got the answer by taking a five-hour alk with Deacon Brettschneider of St. Iartin's Church in Bremen. (It was in ıe parsonage of this church that Joachim leander wrote the hymn, "Praise to the ord, the Almighty King of Creation.") rettschneider didn't quote statistics or ıow me charts and graphs. He simply ook me with him as he made his rounds ı a slum area on the other side of the Veser River, and let human misery and eed speak for themselves.

BEFORE THE WAR this area was a gar- en spot. Wealthy Bremen families built ttle, two-room buildings, and would pend a day or two a week there during ıe summer, tending to little gardens they ad planted. For them it was a place of ecreation. But since the war it has be- ome a shacktown for hundreds of fam- ies who lost their homes in the bombings r who were expelled from their home- nd by the Russians and Poles, unable to ake anything more with them than the othes they wore.

It was a cold day. We made our way to a riverside shack built of discarded crates, cement, and a few bricks. Here an aged couple live in a room about 10 feet long and a little more than 4½ feet wide. They share the room with a few chickens. Their furniture consists of a workbench at which the shoemaker husband works to supplement the meager relief fund they collect each month, two stiff-backed chairs, and a small coal stove. They don't need a pantry or a clothes closet. They don't have anything to put in them. This man and his wife were saved from starvation by the church, ministering with gifts from Christians in America.

The next visit was to an aged woman who had seen better days. Now she cannot leave her shack to buy food. Her daughter, who lives with her husband in a nearby shack, takes care of that for her. A third visit was at the home of a staunch Christian woman. She was cooking her main meal of the day—a can of beans which she received along with some other food staples donated by American Christians through their church agencies.

As in other places, I was introduced as an American guest. There were words of sincere gratitude for what American Christians have been doing for the relief of people in her circumstances. Such gratitude was expressed in many other places. As we left, she insisted upon giving the deacon DM 1 (25c) "to help the needy." For her it was a small fortune.

Others told me how medicine and clothes and shoes from America turned despair into hope and life.

It is not only the aged who inhabit these shacks, but also young couples with children. It is among them that one sees the worst things in this area. Because of the cramped conditions the children are more wise in the ways of the world than one would care to mention. A large number of these couples are not married, and by our standards they are living in "common law marriages." The fact is that their economic situation is so desperate they cannot marry, for marriage would cut their income in two. By maintaining their single marital status, each partner receives full unemployment compensation, and the mother receives allotments for the children. Is money that important? How would you pay the rent, buy food, clothing, shoes, coal, and medicine on less than $16 a week? These couples are quite conscious of the fact that they are living in sin, and in shame they refrain from bringing their children to be baptized.

It is not with an accusing finger that Deacon Brettschneider comes into these homes, but with a helping hand. He's the working arm of socially-conscious St. Martin's Church. He's the friend of these people and comes into their poor living quarters to offer whatever assistance is available.

Of course, there are some in the area who want nothing to do with the church or anyone connected with it. There are those who cannot fall any farther morally, those who, for one reason or another, despise the name of Christ. It is among these people that any form of initiative is lacking. Where others improve as much as possible upon their shacks, trying to better their living conditions, these people exist miserably.

On two Sundays of the month De con Brettschneider stands on a little h overlooking the rows of shanties a plays several hymns on his trumpet as call to worship. Services are held in taproom. Perhaps as many as 40 adu come to these services. Attendance h been climbing steadily. If the respon isn't as strong as we would like—beari in mind that it is the church which h done so much for these people—we mu remind ourselves that of the ten lep cleansed by our Lord in the temple, on one returned to give thanks. After a we are not buying souls with our aid. W are helping God's people.

Perhaps the most gratifying aspect this work is the response of the childr who must cross the Weser in a ferryb at a cost of 10 pfennigs (2½c) apie every Sunday to attend the childre services conducted by Brettschneider u der the auspices of St. Martin's. By o standards the cost of the ferry is che but for the families which these childr represent the fare for crossing the ri is an expense calling for real sacrifice.

St. Martin's is not the only congre tion engaged in this work. Nor are th the only shantytowns in Germany. Th are thousands of others, populated expellees, refugees from the East Zo who come into the West at the rate 1,500 per day, and Latvians and Es nians who retreated with the defea German armies rather than come un Russian rule. Many of these shantytow are former military barracks. Others clusters of buildings constructed out whatever scraps of material could salvaged for the purpose.

These are the people to whom we m ister through our gifts. These are the cumstances under which they live. T is where the money goes.

Spain's Religious Problems Affect Us

by STEWART W. HERMAN

Recent effort to regulate marriages of U.S. citizens by Roman Catholic church law shows need for vigilance

THERE PROBABLY is no such thing as a purely military matter, except perhaps an expert piece of equipment. Even then, you cannot transfer equipment without explaining how it is to be handled, and this immediately introduces the human factor.

In the case of U.S. military program in Spain, a whole Pandora's box of Pentagon problems was opened as soon as the lid was touched. No access to top secret files is needed by ordinary civilians in order to surmise something of the contents of that box, but a brief visit to Madrid last month—the first in three years—encourages a few informal "guesstimates" of their scope.

One thing is certain: the Yankees have now landed! And Spaniards are inclined to view American idiosyncrasies with Old World tolerance. There is a PX, there is a Dependents' School and there are both Protestant (major) and Roman Catholic chaplains (lieutenant colonel). According to first-hand reports, the Protestant services are well attended and the Sunday school is thriving. No effort has been made to establish contact with Spanish Protestants and one gains the impression that any steps in that direction were firmly discouraged well in advance.

OUR NEW ALLIANCE with Franco poses many ticklish questions. Not the least important of these is the religious one, but it is being handled on a hush-hush basis. No wonder! When taken together with Spain's political structure (dictatorship) and the economic implications (bolstering a fascist system), any question of religious liberty adds just the element necessary to generate an atomic explosion in American public opinion.

This was indicated when a New York *Times* correspondent in Madrid reported that an agreement was being negotiated whereby American personnel contemplating matrimony would, in certain instances and for the sake of air bases, be subjected to Spanish Roman Catholic authority.

An informal attempt to ascertain the facts of the matter in Madrid did *not* produce crystal clarity. The New York *Times* dispatch was branded, both in diplomatic and military circles, as false interpretation of the proposal. There was never any suggestion (it was said) that Americans would be turned over to the Spanish hierarchy, but merely that American Catholics might—if the agreement were approved—be required to seek consent from the proper Roman Catholic (that is, American) offices in order to marry a Protestant.

From here on the question becomes highly involved and there is no way of checking assumptions against the original document because the so-called "working paper" is not available, and presumably won't become generally available until it

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ARMY WEDDING

Must Protestants get Roman Catholic permission?

has been signed. The proposal has been transmitted to Washington for review and latest reports indicate that it has been dropped. Although Cardinal Spellman's office has passed upon it long ago, no representative Protestant office is known to have seen it or been consulted. And such a proposal can be taken up again at some future time and perhaps put into effect rather quietly.

A MAJOR QUESTION which pops immediately to mind is this: would such an agreement effectively change the procedure by which two Americans in a similar situation would marry in the U.S.? American freedom of religion gives a Catholic the right to marry a Protestant before a Protestant clergyman, even though Roman canonical law stipulates that he should obtain the consent of his church. American law does not compel obedience to canon law. Whether or not a military agreement with Spain wo *force* a nominal Catholic to obey church's law is by no means clear.

American law is quite clear on point that ordinary U.S. civilians resid abroad are within the jurisdiction of countries in which they reside. Th must therefore obtain permission marry from the local court or other propriate office. In Spain, where problem of Protestant-Catholic marria is not altogether new, foreigners quently solve the problem by leaving country in order to get married, for ample, in Tangier which in so many w lies beyond the borders of Christend But this solution poses a financial pr lem. Besides, Spaniards often have ficulty in obtaining exit permits.

PROTESTANT SPANIARDS, it is wo adding, experience very serious difficul in obtaining permission to marry. If t

ave been baptized as Catholics, their onversion to the evangelical faith is not ecognized. Recently there was an outanding case: a Protestant pastor wishg to marry a Protestant woman—both aving been baptized in babyhood as atholics—finally appealed in desperaon to Franco himself in order to obtain ie necessary license. Thus, Spanish rotestants are watching the American egotiations with intense interest. Will a overeign state—proud of its freedoms—oluntarily sacrifice its tradition of reigious liberty for a military advantage iat may prove to be of temporary rather ian enduring benefit?

Other countries have not gone as far s the U.S. in turning over their citizens o the tender mercies of alien governients. In the case of one European naon, embassy marriages are arranged for rotestant-Catholic couples of that naonality, and also for Protestant men of iat nationality who marry Catholic omen of any other nationality, except Spanish. Undoubtedly, the concessions made by the American government will be carefully watched by other nations, as well as by Spanish Protestants.

Maybe it would be wise for Washington—if it has not already done so—to study the rights retained by other nations under diplomatic privilege. In defense of the proposed Spanish agreement, one man said that it is much more liberal than similar agreements already in effect in other countries. *What does that imply?*

It was also said that the Spanish government itself has not pressed for strict regulations but has shown the greatest understanding and tolerance in the solution of each individual problem. Does this mean that we Americans are even more eager than the Spaniards to restrict individual rights and to satisfy the requirements of papal law? Roman Catholics would rightly regard this as an important precedent.

While considerable indignation may be expressed at the very idea that the top

BAPTIST CHURCH IN BARCELONA ATTRACTS AMERICAN SEAMEN
Protestant churches are rare in Spain

brass will do less than its utmost to protect the best interests of U.S. personnel in its care, there is some ground for fearing that the total welfare of the United States has become indissolubly linked with a firm foothold in Europe and that certain U.S. strategists consider a technical religious agreement to be small payment in return for air fields in Spain. It is argued that a bastion behind the Pyrenees is practically worth its weight in uranium and that Spain has always been anti-Communist. Where would we be if Franco had not saved Spain from the Communists? This is, indeed, an interesting question, especially in the light of the early history of Spain's Civil War! Equally interesting is the question as to how many peoples—in Asia alone—have been alienated from the United States on account of Uncle Sam's apparent predilection for colonial powers and totalitarian partners (from Tito to Trujillo).

As for the stability of the present Spanish regime, there seems to be a wide latitude of opinion between those who regard Franco as immortal and those who do not. It is generally agreed that the monarchy will be restored under Don Carlos who has now returned to Spain for his education. The date is not yet fixed, but it might come fairly soon. At least that is what one guide implied when he congratulated a tourist group on getting to Madrid in time to see the royal palace. In two or three years, he added, it may be a royal residence again. With or without a revolution?

Much of the answer hinges upon the satisfaction or dissatisfaction of Spain's workers. Wages are appallingly low and costs are still rising. The normal da wage runs between 20-24 pesetas (pesetas per dollar), and at least one borer employed in the symbolic rec struction of Toledo's historic Alcazar pushing a wheelbarrow for 14 pesetas day. Handsome new apartment hou are rising around Madrid and the ren for 4-5 rooms amounts to only a f dollars per month. But even that is large slice out of the above-mention income—to say nothing of a reputed 40,000 pesetas required as "key mone

Church and party are engaged in tug-of-war over control of the lab unions. Franco's Falange intends maintain its monopoly, whereas the Ca olic Primate has publicly announced need of bringing the worker back unc the social control of the church. It well known that the arch-conservati church is by no means satisfied with Franco state, nor is the state entir pleased with the church. Franco sought the help of the Vatican in th matters, and the pope appears to ha supported him in connection with thorny personality of Cardinal Segura Seville.

Obviously the United States does wish to become embroiled in the politi and religious problems of Spain. We interested, we contend, only in the bui ing of military bases. Under the circu stances, is there any good reason why should not be able to maintain our o freedoms unimpaired? Else we shall ha surrendered to Madrid what we thou we were defending against Moscow. us look at those military agreeme twice!

FREEDOM IS NOT a luxury that we can indulge in when at last we have security and prosperity and enlightenment; it is, rather, intecedent to all of these, for without it we can have neither security nor prosperity nor enlightenment.

—*Henry Steele Commager*, in FREEDOM, LOYALTY, DISSENT (Oxford)

Germany's Wonder Town of Mercy

by MACE HENRY ROTSCHY

In the self-contained community of Bethel, more than 7,000 suffering and helpless humans find Christian love and pity

JUST OUTSIDE THE CITY of Bielefeld in Germany lies an astonishing little town. It has a biblical name, for it's called Bethel—and it is known as the village of pity.

This strange community owes its existence to a Lutheran pastor, Friedrich von Bodelschwingh, who in 1868 took under his care four epileptics. Soon other sick people were brought to him. He built a second house, then a third. At the end of the century, the work had grown to such an extent that it formed a town of 10.000 inhabitants!

BETHEL IS NOW a real town, with its houses surrounded by gardens, its own shops, its roads, its factories, and its market garden suburbs. It is autonomous. In its town hall local administration is carried on by a *burgomeister* and committee members. It has its own post office and it even prints its own money—money which is valid only within its boundaries!

It has its own schools, its chapels, and a radio station for religious broadcasts. It even has its own theological faculty where evangelists and pastors are trained during a study period ranging from three to five years.

In brief, Bethel is a gigantic hive of

Condensed and translated from the Belgian periodical, "Paix et Liberte."

activity, a marvelous working community where all principal crafts and professions needed by a town in order to be self-sufficient can be found.

When I toured Bethel one afternoon, I had hardly gone a hundred yards when the wonderful smell of newly baked bread reached my nostrils. We were passing near Bethlehem, the immense bakery. (In Hebrew, Bethlehem means "house of bread.")

A little farther on, I saw the two high chimneys of a factory. This was the brickworks. And in the distance I could see the great laundry buildings.

The farms of Bethel supply all the population with grain, milk, potatoes, vegetables and fruit for four days out of seven. For the rest, Bethel depends almost entirely on the generosity of private individuals and on gifts from churches. It also receives a very small government subsidy. Such is the fame of the institution throughout Germany, that the necessary money always arrives and it has even been possible for Bethel to develop a missionary program overseas!

As I continued my tour, to see for myself the prodigious social mission enterprise, my guide led me into *Klein-Bethel,* a big vine-covered house. In one room about thirty little girls were sitting quietly in a circle, eating cookies and drinking tea under the watchful eyes of two nurses. This is the house for epileptic girls and the marks of the terrible malady were visible in the faces and bodies of these children.

Crises take place about once every twenty-four hours, but some sufferers have as many as twenty crises a day. Between times these children are quiet and Bethel attempts to develop and educate them through lessons and games adapted to their needs. In the impeccably clean room, delightfully decorated, a happy atmosphere reigned. Christi love can work miracles! In my honor, little girl stood up and sang a little so The others listened with pleasure and time had not been short, each one wou have had something to tell me or to sh me. As we left, cries arose from t first floor: some child was having a se ure . . .

House follows house—boys, youth girls, adults, elderly people—all the v tims of some hereditary and probab fatal malady. Certain bodies and certa expressions still haunt me. And yet I sa only a small part of the suffering h manity at Bethel. In all, from all pa of Germany, there are 7,000 sick peop Above them there bends each day t Christ in the person of 3,000 devot deacons and deaconesses. It is a vir love, a proved and lucid love in acti at Bethel. It gives its all, and then giv it again and again.

Bethel attaches great importance to t professional and spiritual training of t deacons and deaconesses who minis there. The deaconesses bear the nam "Sisters of Sarepta"—after the bibli city in which Elijah was ministered to the widow and later raised her son fr the dead. The sisters must undergo long novitiate before they are consecrat to their calling. While the deaconess remain celibate, the deacons at Bet may establish a family. Each one li in his own little house.

At Bethel it's not only a matter caring for sick bodies—people are de with as human beings. Whenever a p sibility of development appears in a tient, it is seized upon. From the ve start, Pastor von Bodelschwingh was co vinced that work is the best medici Careful watch is therefore kept upon patients to discern any aptitudes t

WHERE IT STARTED
Original house at Bethel

vould enable them to serve the commun-
y and would give them a sense of being
seful. As soon as they are capable of
ndertaking anything, they are taught a
rade, or at least the rudiments of a
rade.

Some work in the gardens, some in the
elds, others in the kitchens or at house-
vork. In everyone there is inculcated a
ense of mutual help. Everyone is given
ome responsibility, of whatever degree
may be. At supper time I saw two
oung patients very proud to be able to
e a napkin around the necks of their
elpless comrades. This was their job;
nd the intelligent love that had delegated
to them had at the same time given
nem a positive feeling of their own per-
onal value.

THE WAR did not spare Bethel. Some
uildings were destroyed by bombing.
he German radio announced with some
indignation that "the town of pity" had been bombed. But the principal anguish of the authorities at Bethel was not the involuntary destruction of a few buildings so much as the menace which hung over the whole community through the desire of the Third Reich to get rid of so many "useless mouths." The government even sent ambulances to take away the patients. The nephew of Bodelschwingh opposed this crime and thanks to powerful intervention in Berlin obtained from Goering the suspension of this measure. The brothers of Bethel, so much better placed than others to decide on the question of euthanasia, are thankful that the end of the Hitler regime came without one of their patients having been assassinated.

The Third Reich is gone, but the problem of euthanasia is still persistent. Is it worth working so hard to maintain so many "useless" lives? Only Christian love and a Christian respect for the person gives a valid answer, for it is a definite answer of faith. The person who has had the privilege of visiting Bethel or any other place of Christian mercy knows, from having seen these patients and those who care for them, that this answer of faith is the right one.

In witness to this, my conviction after my visit was that the dominant spirit at Bethel is one of joy. This impression was confirmed in the remark which my guide made to me quite incidentally as we were touring the grounds. "In our songbooks and hymnals," he said, "the most worn pages are always those of the hymns of love and gratitude."

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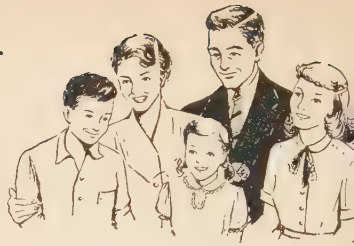
IF CHRISTIANITY DOES NOT have a risen Christ, it has no Christ; if it does not have a supernatural Christ, it has no message.

—From *Immortal Tidings in Mortal Hands*
by ARTHUR J. MOORE (Abingdon)



FULL CALENDAR

"SURE," SAID SUSIE, heading for the kitchen, "this is where we keep them." Donna followed her obediently.

As I looked up from hemming Karen's Easter dress, I wondered whether they were after cookies. If that was their quest, they were in for a disappointment. Between cleaning and sewing, I've not found a minute to replenish the jar.

Then Susie's voice again, "I can reach it without a step-stool, now. When I was little I had to climb on something every time. Besides I couldn't read. My mother had to tell me what everything was." They were talking about the family bulletin board where we post important dates and other things to remember. I smiled to think how often Susie can "read" them only after one of us has told her what the notice says.

"SEE, HERE IS Holy Week. Something every day," she bragged. "I guess no family in the whole world is as busy as our family."

"Sure," defended Donna, "there's more of you. I guess if I had a brother and sister we'd be even busier."

"Well," conceded Susie graciously, "you can be as busy as I am, I guess, just by myself. First, there's our regular club meeting. See, that's c-l-u-b, club, right there. Then there are two practices for the Easter program with all the things. And the Jaycee egg roll. And your party on Wednesday. Here's Friday. That's Good Friday and we go to church and sing 'There Is a Green Hill' with the junior choir. Oh, yes, we practice for that after the regular Easter practic Then I'm allowed to go with the Browni to the museum Tuesday morning."

HER VOICE tapered off, and for a m ment Donna was silent. Then soundi worried, she said, "If we do all that the won't be time to play. We've got to g our playing done sometime."

"Then let's play right now," agre Susie. "Come on. We'll get the dres ups. I'm the mother."

"Let's both be mothers. The dolls ca be the children."

"O.K." They flew upstairs. From th sound of drawers being opened and ca tons being pulled out of the closet, knew I'd have to warn them about clea ing up in plenty of time.

Breaking off a fresh thread and sli ping it into the needle, I realized th our whole family was dated up almost solidly as Susie. For me, and to son extent for Dan, the situation is worse b cause we have to participate in the affai of the children as well as manage o own grown-up responsibilities. "Ho Week" is hardly a suitable name for t race we have ahead of us.

Even the church services will be san wiched in between meetings of this a that organization. All the committees the church council meet sometime th week, relative to purchasing a house f the assistant pastor.

AT LEAST THE TENSION with the Ma sons has eased up, so that that doesn complicate the situation. Funny how

an like Charlie could let himself be so cared by a crisis in his own business affairs that he wanted to put the brakes on verywhere. I still don't quite understand at part of it, but as he told Dan last eek, the thought that he might not be ble to meet his loan at the bank came at e same time Chuck decided on the inistry. He knows it will be so long efore the family is fully self-supporting, nd it makes every nickel look like a ollar to him. It took him back to the ays of the depression when they were lways on the verge of losing their house.

But whatever was going on inside him, can't be thankful enough that the rest f us didn't give up and just let him act antankerous without trying to keep his iendship. He still seems a little edgy, ut he has stopped opposing the purchase nd he's more like himself than he has een for weeks. And as Dan said, "Who nows when we may need all the patience ur friends can muster up?" I didn't add, and a little housewifely scheming."

THE CLOCK STRUCK FOUR. Time to art the oven. Pete was at a den meeting nd Karen at Barbara's. I hoped they ould be home on time. I hate to make fuss when they are not here right on e dot. I know so well how many things an delay them. Just the same, it does pset my schedule and I fear it teaches em habits of irresponsibility. Come to ink of it, though, as I look back to my wn childhood, I don't believe that the oys and girls who always dashed home st when they were told really turned ut much better than the rest of us.

"Can we have a sandwich and a glass f milk?" asked Susie, appearing at the itchen door. "We're going to have a uffet supper for the dolls, like you had or Pastor Sym and Mrs. Sym."

"Susie!" Donna put in. "She isn't Mrs. ym. Not yet."

"What is she then? Pastor Nancy?"

"She's—" Donna looked at me. "What is she?"

"Don't mind Susie. She's just being funny. I guess you can say 'Miss Nancy' for the present."

As I doled out enough food to make a respectable tea party and not enough to spoil their suppers, I was glad Susie had thought the event successful enough to want to repeat it in her play. That was one time when I did not need to worry about the children being home on time. They were all there and offering far more help than I needed or wanted!

When the guests had arrived—Paul Symmonds and his fiancee—the conversation began to sound more and more like the Children's Hour till Dan sat on Susie rather firmly. Even then we had to keep the conversation to a family level, for Karen's feelings are less elastic than Susie's and she was very much part of the group.

IT WAS WHEN Pete and Susie went upstairs to bring down the guests' coats that Pastor Sym—there, I've picked up the children's nickname—said to Dan, "How about it, have you and Mrs. Melton any advice for a pastor's prospective wife? Nancy has heard so many conflicting things I'm half-afraid she'll back out on me."

Nancy's look showed nothing was further from her intention, but Dan answered seriously, "Yes, I have. Be yourself. Don't try to be the perfect pastor's wife. Don't try to be Mrs. Ittel. And above all don't try to be the pastor. Just be yourself."

"Listen to the answer-man again next week," I teased. But later I got to thinking about it. That's not bad advice for anyone. Or should he have said, "your nicest self?" For there are some times when I like myself better than at others.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Inspired jealousy

QUESTION: Florence, 12, and Vicki, 10, can't get along peacefully. They have to share a room, and they are constantly having arguments. I am afraid the main fault lies with Florence, for Vicki is easy to get along with. Vicki likes to keep the room well arranged, but complains that Florence is always putting it out of order and gives no co-operation toward good housekeeping. Each girl complains that the other keeps her awake at night when she wants to settle down to sleep.

It is impossible to give the girls separate rooms. I think they should be able to get along peaceably.

REPLY: Separate rooms would undoubtedly help to solve the problem. But it is unlikely that separation would accomplish as much as you think. It is rather plain that there are other issues over which the girls clash.

You have indicated some of the characteristics of the girls as you see them. But your words indicate also that you favor Vicki in contrast to Florence. It is possible—in fact, likely—that your attitudes toward their differing personal traits are largely responsible for the conflict. And the fact that your main approval goes to the younger becomes a natural irritant to the older daughter, for at that age small differences in age are emphasized and the older feels a certain superiority. Jealousy is the natural outcome.

Most of the problem seems to lie within you. You need to recognize tha fact and go to work on it. Each of th girls undoubtedly has good qualitie though you have cast Florence in th villain's role. Since one seems to hav less commendable traits than the othe take note of the existing ones, enlarg them somewhat, and give Florenc credit for them. Cease giving excessiv praise to the other, try to balance th praise, and to rule out the blame as fa as possible. Florence and Vicki nee to feel equally accepted in your eye If they can be led to feel that wa they'll probably call off the domesti civil war and have friendly relation

Who's responsible?

QUESTION: There are good reaso why some of us cannot attend churc services every Sunday—distance, lack c transportation facilities, illness, and u expected situations involving childre Because of occasional absences fro church, some important and enjoyab meetings are missed. Sometimes I've sai "I didn't know anything about this affai If I had known I would surely have bee here." But the only reply I have receive has been this, "It's your own fault. Com to church and you'll hear about meetin or read about them in the bulletin."

Such an attitude seems wrong to m Many of us have talents that could b used in the Lord's work on any day the week if we knew what is going o

REPLY: There are some things th congregations can do, and are doin to avoid such situations. But indivi uals involved must also assume son responsibility for getting informatio

A congregation can give the week biweekly, or monthly calendar to t local paper or papers and almost eve one will get the information. Son congregations mail bulletins to abse

tees, but that is very difficult to do acceptably. Some churches post a monthly calendar, but the reliability of such a system depends on a great deal of co-operation from responsible persons and groups. A small number of churches publish a monthly magazine listing all events for the month.

Members who are vitally interested will find ways of getting information. A phone call to the church office, the parsonage, or a friend will generally yield the desired facts. Or you could ask a friend to relay information to you when you are absent. Don't expect too much individual service, for in most churches a great deal of work devolves upon a small group.

BOOKS

Theological Basis of Christian Education

The Teaching Ministry of the Church. By James D. Smart. Westminster Press. 207 pages. $3.

This book is an examination of the basic principles of Christian education. It is written y the editor-in-chief of the curriculum developed by the Presbyterian Church from 1944 o 1950. Dr. Smart is at present the pastor of Rosedale Church in Toronto and lecturer t Knox College.

In the development of this volume Dr. Smart has considered the theological bases for Christian education. Starting with the doctrine of the Trinity, the book is an evangelical approach to the entire question of he function, curriculum, and aim of the hurch's teaching mission.

After analyzing the present situation in ur church schools, and directing our attention to the forces which led us to our present position, a new goal for our program s developed. The church school pupil is presented to us as a person to be brought into he discipleship of our Lord and led on to he development of an active vital faith and ommitment to him and the church.

The problems of evangelistic, moralistic, umanistic elements in Christian education re discussed. A chapter deals with the use f the Bible in the curriculum, relating it to he life of the church and the life of the ndividual.

The concluding chapters on the growth f persons, the Christian home, and the hurch and public education are stimulating nd fruitful. This book is commended to ll teachers who are eager to guide their upils into the way of faith and Christian ife on the bases of the evangelical heritage f the church.

EARL F. RAHN

Philadelphia

Saints Are the Answer

The Pure in Heart. By W. E. Sangster. Abingdon Press. 254 pages. $4.50.

This is a considerable book. It is the substance of the Cato Lecture for 1954. Dr. Sangster makes a swooping survey of the idea of holiness from its beginning in the experience of primitive man down to the present. Very early man found experience to go way beyond his power of expression. He felt himself to be in a world in which he stood over against a threefold "otherness": things, other men, and Something or Someone high and eerie. The encounter with this *mysterium*, this total otherness, provided the germ of the holy.

The course of development proceeds from this initial awareness of the holy to the growth of this apprehension of the holy through the Scriptures and into the history of the church. Attention is given to the narrowing of the term "saint" from its wide New Testament use to describe only those whose virtue reached heroic proportions. The tests of sanctity in the various branches of Christendom come under review. Finally, the service of the saints to the church uni-

versal and to society in general conclude the purpose of the author.

The church cannot do without its saints. Their lives, not their theology, awaken in others the homesickness of the soul. They are the most convincing answer to atheism and agnosticism. They answer not by arguing but by being what they are. The power of the church is increased through the lives of devout disciples. It would be impossible for the world to ignore a church that is truly holy. Lest any should be misled into thinking that sainthood is something of a human achievement, it is pointed out repeatedly that holiness is derived from God. It comes to individuals in an "alert passivity."

Like Rudolf Otto's *The Idea of the Holy,* this book is likely to become a standard work for it combines interest, scholarship, and practical value. K. Bruno Neumann

Chicago

Sermons for These Times

Great Preaching Today. Edited by Alton M. Motter. Harper. 255 pages. $3.00.

The twenty-five sermons in this volume were preached before the Chicago Sunday Evening Club during the past two years. Mr. Motter, who has been the executive director of the club since 1950, has selected his sermons from among those preached by the greatest pulpit orators of our time. Several are by men who are not clergymen, but certainly not less famous, such as Ralph J. Bunche and Luther W. Youngdahl. Names such as Harry Emerson Fosdick, George A. Buttrick, Reinhold Niebuhr, Paul Scherer, and Ralph W. Sockman, among others, attest to the excellency of choice of the preachers here represented.

Though they come from representatives of a variety of denominations, and from men dwelling in every corner of our nation, these sermons speak to the central needs of our time, peace and freedom, sorrow and joy, on deliverance from the bondage of sin, on the perils of the Christian life, and on God's good news.

Here is a volume which can be stimulating reading for pastor and layman alike.

Toledo Gustave W. Weber

Preaching Is Witnessing

Preaching the Word with Authority. By Frederick W. Schroeder. Westminster Press. 12 pages. $2.50.

Books on preaching usually fall into th "do it yourself" class, dealing with tech niques of sermon construction, or else trea ing the theory of preaching—the "what rather than the "how." This book is of th "what" type, and was written to give "stu dents for the ministry a lofty conceptio of preaching, and to encourage them to giv their best to what seems to be the noble form of communication known to man."

What is preaching? It is "communicatin truth"—truth understood not as somethin abstract, but as God's dealings with ma Hence it cannot be the cool, imperson diagnosis of the radio commentator, but th personal witness, the testimony of an am bassador.

Following C. M. Dodd's well-know analysis of the apostolic preaching, the au thor finds the core of the Christian messag in "God's decisive action for man's salva tion in the death and resurrection of Jesu Christ." Schroeder fails to note that th apostolic preaching was beamed primari at those outside the church's life, that it wa apologetic and evangelistic for that ver reason, rather than instructive and edifyin

Although the book brings little that new, it does present in convenient summar some of the best recent thought on an im portant subject. John W. Rilling

Minneapolis

Choosing Our Memories. By Edward Kuh mann. Wartburg Press. 188 pages. $2.

This book for preachers is the up-to-da *Acres of Diamonds.* It is a mine full sparkling illustrations, incidents out everyday life, told with the punch whi holds the attention of an audience. Throug the book there runs a subtle humor whi softens the tragedies of life. There are six brief chapters with intriguing titles such "Tarnished Wedding Rings," "A Bible a a Bustle," "Men of Extinction" and "Ga goyle of Notre Dame." G. E. Swoyer

Pittsburgh

LETTERS TO THE EDITOR

terfaith

R:

ULCA exclusion from Lutheran unity egotiations (discussed in THE LUTHERAN March 23) may be related to items such one reported in the same issue. It is ated that "the Norristown lodge of B'nai rith, members of the local synagogue, will rticipate in a special program of fellow- ip at Trinity Church, with church and nagogue choirs giving a brief musical pro- am."

This may be an innocent affair, but it ves the appearance of interfaith worship the price of resacrificing another Jew, e Lord Christ. Love for our Jewish friends, it seems to me, need not involve us in mmon worship with those who out of ncere conviction deny the name of Jesus.

Detroit RICHARD I. KNUDSEN

rror

R:

In the fine article, "People Still Need edemption" (March 9) is the statement at "Christ . . . died to make atonement r man's sin, for in no other way could e righteousness which God condemned be- me man's own." I'm sure the author meant write "commanded" instead of "con- mned." Articles such as this, and those ritten by Dr. Joseph Sittler on the Com- union Exhortation, have great value in lping both pastors and laymen in ridding emselves of the "vague, uncertain, and in- finite beliefs" of which Dr. Bonnell spoke the news columns of the March 9 issue.

Minneapolis MYRON M. TESKE

It was our old enemy The Typographical rror that was at work. The word in the riginal copy was "demanded."

hristian Scientist replies

R:

Please allow me to correct two misstate- ents regarding the teaching of Christian cience which appeared in the "Conclusion," Jan. 19. 1) That Christian Science is an example of "religions which flatter people into thinking they are God" is entirely fallacious, for no such doctrine is contained within its teachings. The textbook of Christian Science, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, states clearly that "man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God." Again in the same book is this statement, "Man is not God, and God is not man."

2) Christian Science does not deny that apparently mortal "life is full of sin and sorrow and ends in death." Rather does it teach that these evils are to be overcome through the understanding of divine Life as taught and demonstrated by Jesus who said, "If a man keep my saying, he shall never see death." WILLIAM V. K. SHEPARD

Philadelphia

Christian Scientists are extraordinarily alert in replying by means of "Letters to the Editor" regarding every criticism of their teachings which appears in practically any publication. There must have been considerable amount of such work to do lately, since Mr. Shepard was two months late in his comment on our Jan. 19 "Conclusion."

Personal Devil

SIR:

Members of my congregation believe in a personal God and a personal Devil because both are revealed in the Bible, and neither is a doctrine picked up incidentally along the way by the Jewish people. Mr. Hoh's position ("A Christian Dictionary," March 9) becomes a disservice to the church when he presents an opinion so contrary to the Lutheran doctrine of inspiration. It is to be hoped that Mr. Hoh will withhold his views until they coincide with the faith of the church.

I have appreciated "A Christian Dictionary" and believe Mr. Hoh has a definite contribution to make. It is with regret I feel compelled to protest his March 9 and 16 articles. ROY B. SETZER

Louisville

OVERSEAS

German Church Convention Avoids Break on Rearmament

GERMANY: Espelkamp. March 11.— TODAY THE annual convention of the Evangelical Church in Germany closed here, with Bishop Otto Dibelius preaching the final sermon. There were 120 delegates from the East Zone and the West German Republic. Half were laymen. The meeting was in this newly created village in Westphalia, called Espelkamp. Ten years ago there were only munition factories here. After the war the *Hilfswerk* (relief society) and the Inner Mission built homes for refugees. Today it is the best-known refugee community in Germany.

People of Espelkamp work in factories in the vicinity. This was a reason for selecting it as the place for the 1955 convention, which had "The Church and the World of Labor" as its theme. It is obvious that the church must take deep interest in problems of the laborers. During the 19th century the church lost touch with the working people. But it is now concerning itself with their difficulties. Bishop Hanns Lilje spoke here this week in favor of a 40-hour week (most laborers now work 45 to 48).

BUT GERMAN rearmament turned out to be the question most sharply debated at this meeting. It has been discussed widely in the churches recently. Dr. Martin Niemoeller and Prof. Helmut Gollwitzer (author of *Unwilling Journey*) were the chief spokesmen against rearmament. There were serious differences of opinion on the question. The greatest achievement of the Espelkamp convention was that it avoided an open break, but provided an opportunity for discussion in the spirit of real fellowship.

Election of a president for a six-year term brought a test of sentiment on the rearmament question. The president must be a layman. President for the past six years has been Dr. Gustav Heinemann, former secretary of the interior in the Adenauer cabinet and later the founder and leader of a small political party which is strongly opposed to rearmament. All delegates recognized that Dr. Heinemann has not confused his church office with political activities, but a majority voted in favor of a new president, Prof. Constantin von Dietze.

THE NEW PRESIDENT is professor of political economy at Freiburg University, and has not taken an uncompromising position either for the West or the East. He is well known for his opposition to Hitler, and spent years in concentration camps. It was only because the documents regarding his trial were destroyed in the bombing of Berlin that he avoided hanging.

He is well known in America, and made his first trip there for the International Economic Conference at Cornell University in 1930, and visited America again in 1951 at the invitation of the Federal Council of Churches. He spent the 1951-52 academic year as Carl Schurz Memorial professor at the University of Wisconsin, and was president last year at the World Council assembly. He was chairman of the Section III drafting committee.

Dr. von Dietze is 63. He plans soon to visit Dr. Nuschke, vice president of the East Zone government, to discuss problems of the church and state.

Among members of the Evangelical Church executive council are, once more, Bishop Dibelius as chairman and Bishop Lilje as vice chairman. Dr. Heinemann and Dr. Niemoeller are also members. The following sentences are from the message to German Protestants which was adopted by the convention:

"WE REJECT ENTIRELY the idea of solving our present problems through war . . . We all suffer from the division of our nation. In this hour of still increasing yearning for reunion, we ask you: do not stop praying to the God of free, unmerited mercy that He will bring together our divided brethren. Pray for one another . . .

"We as the church cannot point out the

litical way to reach our goal. We are oubled that there are within the church vergent opinions about the necessary steps ward reunion. But regardless of division thank God for the fellowship which, rough His mercy, we can have even in s situation . . . If, in His wisdom, God es not fulfill our solemn desires, and leads in a way we do not like, He is still with in mercy through His Word and Sacra-ents. There is no situation in which He not the Lord. In following the Crucified, can always and everywhere find refuge Him, and can thank Him. His glorious me be praised."

THE REAL meaning of "Youth Dedications" anned by Communists in Germany next onth is made clear by official explanations ich have appeared in East Zone news-pers. Communists hope to offer East Ger-an youth a substitute religion in place of ristianity. A thick volume, *Universe, orld, Mankind,* is to be given each boy d girl at this ceremony. The "science" it aches consists of materialistic explanations life which developed in the 19th century. At the dedications, 14-year-old youth, af-20 hours of instruction during Lent, ust pledge themselves to "peace, loyalty the state and its unity, progress in the tional economy and in science and art."

There is constant emphasis on "toler-ce," but judge for yourself what kind of erance is demonstrated in the statement a certain Mr. Olestchuk in the Soviet ion Press: "We have to conquer the rem-nts of religion by enlightening believers garding the antiscientific, reactionary aracter of their religious ideology with-t hurting their feelings."

When a leading churchman held a meet-g for parents in his congregation, and de-ibed the contrast between Christian con-nation and the "youth dedications," he s fined $35.

When I was confirmed at 14, Hitler was ing the same experiment of introducing non-Christian "youth dedication." He dn't have much success. Strong protests ainst the Communist project by all church-men in East Germany give us hope that this will happen again.

THIS SUMMER, among 40 ecumenical work camps throughout the world, 12 will be in Germany. In Berlin two groups are to build homes for the unemployed. Others plan to build kindergartens, youth camps, a rubble church, and other structures. We have had such camps in Germany for several years, and are glad they are being planned again.

The number of unemployed people in western Germany went up to 1,850,000 at the end of February. It was mainly due to the bad weather. This high number is some 200,000 lower than last year.

An Evangelical Academy for Radio and TV was founded here in February. Bishop Lilje as chairman of publications for the EKD (Evangelical Church in Germany) delivered the opening address. People in our churches recognize the responsibilities of the churches in the use of both radio and television.

Though we have only 100,000 TV sets in all western Germany, a big increase is expected. Until now, the broadcasting hours have been only in the evening. So the first Protestant service to be broadcast on TV had to be a vesper service.

The main purpose of this new Academy is not only the broadcasting of services and religious talks but to set high standards for other programs. Many churchmen, for instance, sent protests to radio stations when they broadcast a rather blasphemous popular song, "On May 30 will be world-destruction," during the pre-Lenten carnival.

The bimonthly magazine, *Musik und Kirche* (Music and Church), this month was able to publish the first number of the 25th volume. Through this publication our Protestant church music became enriched in a very large measure. Building of outstanding new organs, revival of old ones of the time of Bach, the edition of the new German hymnal, and publication of much fine church music of older and modern times as well, would have been impossible without this paper.

—REINHARD GROSCURTH

PENNSYLVANIA

Germantown Home Makes More Room for Aged

By CARL W. WEBER

PHILADELPHIA—A home where thousands of children have grown up in the past 80 years is being ripped apart from top to bottom this month. When it is put together again, it will consist of apartments for 170 old people.

The structure now undergoing drastic remodeling has been the main building of the Germantown Lutheran Home for Orphans and Aged since 1863. In former years all children in the home, often numbering several hundred, were housed in this building.

Children now live in a group of small houses where normal family life can be approximated. Number of children enrolled at the home has been greatly reduced in recent years due to changing social conditions and ideas regarding child care. But there has been increasing clamor of old people for a place to live. One large building for elderly members of the family was provided in 1939.

Cornerstone of the remodeled main building will be laid April 24 and dedication is scheduled for June 18. The central section is now being rebuilt at an estimated cost of $400,000. There are two adjoining structures which will be rebuilt when funds are available. Total cost of the project will be a million dollars. Work now underway will provide living quarters for 42 aged residents, elevators, fire towers, library, reading and recreational rooms, dining room, laundry, and staff facilities.

APPORTIONMENT of congregational committees on care of older persons has been recommended by the Philadelphia Conference. Establishment of the committees is designed to stimulate the interest of the churches in their aged members. Committees will be concerned helping elderly people to maintain private homes as long as health permits, and facilitate admission to church homes when necessary and possible.

The spring convention of the Philadelph Conference will be held April 25 at S Peter's Church, Oak Lane. On April 30 t Philadelphia Conference Brotherhood w hold its spring rally in Trinity Churc Manoa. Date for the annual Inner Missi Conference has been set for Aug. 30-Sept. The conference will be held at a new loc tion, Pocono Crest (Lutherland). Then will be, "The Christian in His Community

> As the Philadelphia Brotherhood ge ready to deliver the proceeds of its six semi-annual clothing collection to the L theran World Relief processing center Phillipsburg, N. J., this letter was receiv from Mr. Yahya Trahim, an Arab refug from Palestine now living in Damascus, Syri "The day I dress your suit I think of yo generosity. My reward to you for this is send these words with the cries that sou from the heart's depth of my children (eig of them) and say. God bless you and yo families and everyone that feels with us . .
>
> Delivery date for the spring appeal April 23. Last fall the Philadelphia Confe ence Brotherhood collected more than tons.

How actions taken by last year's Unit Lutheran Church convention will affect r lations between synods and the ULC w be discussed at the annual convocation the Alumni Association of the Philadelph Seminary by Central Pennsylvania Syn President Dwight F. Putman and Dr. Carl Satre, Toledo, Ohio, chairman of t ULC's Commission on Organizatio Structure.

Program for the convocation, April 13- has been released by the association's pre dent, Theodore L. Fischer. The new co mon liturgy and hymnal will be subject a talk by Dr. Lawrence Field, Luther Sem

Germantown Home: An empty house . . .

ry. Dr. Roswell P. Barnes of the National ouncil of Churches will speak on danger ots in the Roman Catholic situation in the S. Dr. Millard E. Gladfelter, president the ULC Board of Education and vice esident of Temple University, will be ban- et speaker. Dr. Edmund A. Steimle, iladelphia Seminary, will be chaplain.

Directors of the Philadelphia Seminary ve elected Claude B. Wagoner to succeed . Peter P. Hagan as vice president. Mr. agoner has been a member of the board ce 1947, is senior partner in a Philadel- ia law firm, and a member of Spring City theran Church. He is chairman of the minary's finance committee.

St. David's congregation, Academy Gar- ns (Philadelphia), dedicated its church arch 27. The congregation was organized February 1952. The Rev. Lester W. oneback is the pastor. Dr. Charles M. ooper, president of the Ministerium of nnsylvania, performed the act of dedica- n, assisted by Dr. Roy L. Winters, super- endent of the Ministerium's Board of me Missions. Liturgists were the Rev. Edward Knapp, president of the Philadel- ia Conference, and the Rev. Theodore L. scher, pastor of the Church of the Good epherd, Mayfair. The dedication sermon as by Dr. Henry H. Bagger.

New Head Is Named For Tressler Home

By ROBERT R. CLARK

GETTYSBURG—New superintendent of the Tressler Home for Children, Loysville, is the Rev. Justus H. Liesmann. He will take up his new duties on April 15. He was chairman of the board of directors of the home at the time of the death of the former superintendent, Luther D. Grossman. Pastor Liesmann has been serving as acting superintendent since that time. He leaves the pastorate of All Saints' Church, Baltimore, to accept the new position. A native of Harrisburg, Pa., he is a graduate of Gettysburg College and Seminary.

THE STEERING COMMITTEE appointed to draw up plans for a conference inner mission society is studying needs for such work. Reports of the proposed formation of such a society have brought forth numerous offers of properties for homes for the aged. The committee has been considering such properties at Greencastle, Newville, Carlisle, and Mechanicsburg.

. . . readied for new use

PA.: GETTYSBURG . . .

The federation of churches in Newville sponsored a preaching mission in that community early in March. Missioner was Dr. Carl C. Rasmussen, of the Gettysburg Seminary. Meetings were held in the recently renovated Zion Church (the Rev. Walter Guss, pastor). Saturday night attendances exceeded those of all other weekday nights.

Lutherans are taking an important part in current political activity of the conference area. Cumberland County Republicans will choose one of two Lutherans who are seeking the nomination for judge. Mark Garber, councilman of First Church, Carlisle, and acting judge by appointment of former Governor Fine, is being opposed by William Mark, Shippensburg attorney and active member of Memorial Church, Shippensburg. In Perry County, William Morrow, a member of Tressler Memorial Church, Loysville, seeks the nomination for judge.

> Borough authorities are anxious to protect the lives of members of Trinity Church, Chambersburg. A special push-button traffic control has been installed at the intersection near the church. Members wishing to cross the intersection, push the button, stop traffic, and walk across in safety.

St. Paul's Church, Carlisle, has undertaken support of a second mission pastor. The Rev. Luther S. Schaeffer of St. Paul's Church, Sarasota, Florida, joins the Rev. Quentin Garman, of Christ Church, San Diego, Calif., as mission pastor supported by the Carlisle congregation whose pasto is the Rev. Elmer Truchses.

AMONG THE CONGREGATIONS: Memori Church, Shippensburg, has started a $88,000 redecoration program to be com pleted this year . . . St. Mark's Churc Mechanicsburg, has broken ground for $112,000 addition to its church . . . S John's Church, Abbottstown, has dedicate an education building costing $50,000 . . Ludolph Church, Elliottsburg, has voted change its name to Messiah Church.

Week of Prayer Is Used For Visits to Shut-Ins

By ERNEST J. HOH

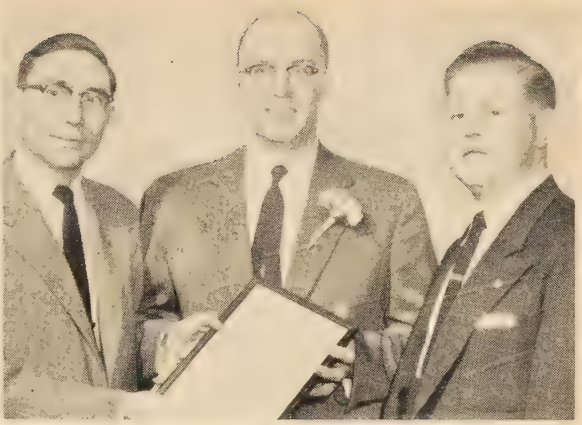
LANCASTER—The annual Week of Praye during the first week of Lent, was observe in a new way by the Women's Missiona Societies of Lancaster this year. Each s ciety sent members to the homes of t shut-ins for prayer and meditation.

Response of members to the project w good. A much larger number of wom participated than in previous years, and t shut-ins were grateful for the visits.

The Gettysburg College Choir present a concert of sacred music at Zion Churc Lancaster, on March 6. Sponsored by t Auxiliary, the concert was attended by 5 persons. Gettysburg Seminary Choir sa at St. Mark's Church, Lancaster, March

SECANE INSTEAD OF ARGE TINA. Contrary to a report "The Lutheran," March 9, the R Ralph A. Boyer is not planning go to Argentina. It's his broth Richard, now a Philadelphia Se nary senior, who has been cal as a missionary. Pastor Boyer at the Church of the Holy Spi Secane, Pa. One of his rec projects was this "Calendar Causes" chart, explaining ULC practice of monthly emp sis on education and missio

ITSTANDING YOUNG MAN
1954 of Johnstown, Pa., was
tor Robert G. Sander of Mount
lvary Church, Geistown, ac-
ding to the Distinguished Serv-
Award he received Feb. 25
m the Johnstown Junior Cham-
of Commerce. Citation hon-
d Pastor Sander, selected from
group of 19 nominees, for com-
nity service and co-operation.
ward E. Mitchell, Jr., Jaycee
sident (left), presented cita-
n. Dr. Alvy Walker, award com-
tee chairman, is at right.



Pastor Wallace E. Fisher of Holy Trinity
urch, Lancaster, received the Sertoma
ub Award presented to the citizen in
ncaster who, in the club's judgment, "con-
buted most strongly to the cause of democ-
cy and freedom during the year 1954 in
r community."

Pastor Fisher was a guest preacher in
ranton, Pa., and Syracuse, N. Y., for civic
nten services.

On March 16 the Rev. Richard M. Rutter
gan his pastorate at St. Paul's Church,
illersville . . . Mr. John Rodman, a mem-
r of Emmanuel Church, Lancaster, and
e of the teachers of the Men's Bible Class,
s elected principal of John P. McCaskey
gh School.

onference Head Resigns
o Develop Florida Mission

By CALVIN E. HUMBERT

WILKES-BARRE—Pastor Arthur P. Snyder
signed as president of the Wilkes-Barre
nference at a special conference meeting
Christ Church, Hazleton, Feb. 24. Pastor
yder, who served the Mahoning Valley
rish 27 years, has accepted a call from
e Board of American Missions to Lake
rk and Riviera, Florida. He will be re-
aced as conference president by the Rev.
ancis R. Edwards of St. John's Church,
ilkes-Barre, until the regular conference
meeting at St. Mark's Church, Nescopeck, April 19.

According to Statistician William E. Dennis, the conference has 76 congregations, 33,289 baptized members (a gain of 202), 23,957 confirmed members (a gain of 181), 17,165 communing members (a gain of 300). One congregation, St. Paul's, Hawley, was added to the conference roll.

Another resignation was that of the Rev. Harold G. Deisher as president of the Wilkes-Barre Scranton Pastoral Association. Pastor Deisher has accepted a call to Hope Church, Reading. He was succeeded as president of the association by Pastor Francis R. Edwards. Pastor Walter P. Fetterly of St. Mark's and St. Paul's, Scranton, was elected vice president.

THE TOPIC was India at mission study sessions attended by members of five churches of Wilkes-Barre and Kingston at St. Paul's, Wilkes-Barre, on March 6, and by members of five Scranton churches at St. John's, Scranton, on March 1 and 15. The film, *The Heart of India,* was shown in Wilkes-Barre and Scranton. At a mission study class at St. John's on Feb. 24, Luther Leaguers presented "This Thine House" and Mrs. John Naegali discussed the book *Men and God in the City*

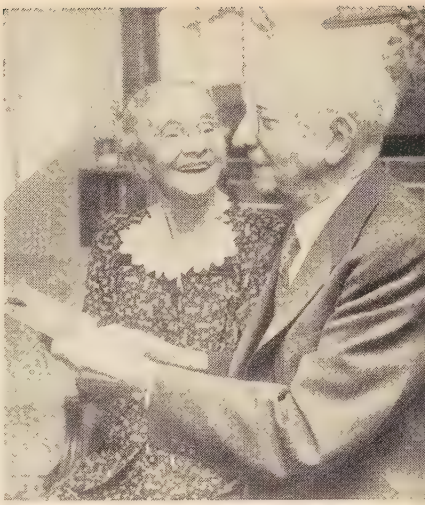
The 50th anniversary of Trinity Church, Mildred, was observed Jan. 22. The Rev. Charles A. Souders conducted the service . . . Pastor Glenn C. Reichley was installed

TWO MARRIAGE EXPERTS who've never read a book on the subject are Jacob and Dora Gephart of North Riverdale Church, Dayton, Ohio. They celebrated their 70th wedding anniversary on Feb. 22 and are not impressed with their record.

"Shucks," snorts 90-year-old Jacob, "my folks were married 72 years. Dad lived to be 96, mother 95 . . ."

"Seems like yesterday," says Dora, who turned 90 in March. "We had a chicken dinner, rode in a sleigh to Farmersville and got married. It used to snow more in those days."

How to live long and stay married 70 years?—"Love's the big thing," smiles Mrs. Gephart. "When we got married I said, 'I love him and he doesn't have any faults. Now I say, 'I love him.'"



Adds her husband: "The important thing is not to worry. When something's botherin you, sit down and relax and talk it out with each other. Things always work out eventuall and nothing's worth worrying and fretting about." The Gepharts have been members of th Dayton church for ten years. Before 1929 they were farmers and mill owners in Versaille

---

PA.: WILKES-BARRE . . .
at St. Paul's Church, Hawley, March 6 by Dr. Charles M. Cooper, president of the Pennsylvania Ministerium. Liturgist was the Rev. Albert F. Klepfer.

An attendance crusade in the Wilkes-Barre area has the support of all Protestant churches. St. John's, Wilkes-Barre, reported a 35 per cent increase in attendance since Ash Wednesday.

Williamsport Gets Ready For WMS Convention Date

By ARTHUR W. LAWVER

WILLIAMSPORT—This city expects 1,000 to be present next month for the triennial convention of the Central Synod's Women's Missionary Society. Three hundred delegates and 700 visitors are looked for, April 28-30, in St. Paul's Church. Convention theme will be "O, Use Me, Lord."

Among speakers will be Mrs. John Moose, president of the ULC Women's Missionary Society; Dr. Stewart W. Herman, executiv secretary of the Division of Lutheran Co operation in Latin America of the Nation Lutheran Council; Miss Isolde Eland; Mr Paul Knauss, WMS statistician; and Robe Laubach, son of Dr. Frank Laubach, th noted missionary educator.

Pastors of the Susquehanna Conferenc find themselves more than usually busy th Lenten season, with 514 adults enrolled church membership classes, 383 persons d siring to transfer their membership, 18 wishing to reaffirm their faith, and 260 chi dren to be baptized, as the result of the co ference-wide Preaching Mission held Fe 13 to 18.

Luther Leaguers of Christ Church, Lev isburg, the Rev. George K. Bowers pasto have prepared a Lenten daily devotion booklet for the use of the congregatio Meditations for each day have been pr pared by different members of the Leagu and consist of a theme, selected Bible pa sage, key verse, two or three paragraphs meditation, and a prayer.

Dr. Ira S. Sassaman recently observed t

th anniversary of his pastorate at St. atthew's Church, Williamsport. An edi- ial in The *Williamsport Sun* congratu- ed the pastor for tripling the membership the congregation and for serving the mmunity in civic and political matters as ll as in interdenominational affairs.

The Rev. Elwood I. Stahl was installed Feb. 15 as pastor of the Washingtonville arge. On Feb. 27, George F. Scherer, Jr., s ordained and installed as pastor of the eeburg pastoral charge. Dr. Dwight F. tman officiated, assisted by Conference esident Arthur W. Lawver, Prof. Benja- n Lotz, and Dr. George H. Berkheimer io preached the sermon. Kenneth E. angler was ordained and installed pastor St. Paul's Church, Numidia, on March 6. nod President Putman was assisted in the vice by Conference Secretary James B. iller and Vice President C. Elwood Huegel io preached the ordination sermon.

The Rev. Charles A. Snyder, after years service, has resigned the pastorate of the rndon charge. On April 1 he will become stor of the Salem charge, Dover, Pa.

On April 1 the Rev. Frank L. Ziegler, Jr. ll become pastor of the Mountain Grove storal charge.

Dates for Camp Susquehanna, held an- ally on the campus of Susquehanna Uni- rsity, have been announced by the Con- ence Committee on Christian Education, follows: for youth in grades 8 to 12 dur- the present school term, July 10 to 17; those in grades 5, 6, and 7, July 17 to Pastor Adam P. Bingaman, Mont- mery, is chairman of the committee.

W YORK

entral Conference Plans swego Meeting, April 19

By CHRISTIAN P. JENSEN

SYRACUSE—Four special features will be the program of the Central Conference nvention in St. Paul's Church, Oswego, April 19. The Hartwick College Appeal for $200,000, to be conducted May 15-29, will be explained by Dr. Behrend Mehrtens, appeal director. The conference chairman will be the Rev. N. H. Stracker, Jr. Dr. John M. Joslyn is Syracuse chairman, and Pastors Paul Tritschler and Howard Kuhnle are co-chairmen in the Southern Tier.

The work of the deaconesses will be described by Sister Elizabeth Hess, who is on the territory of conference April 11 to June 13 recruiting candidates for the church's full-time work.

The organizational structure of synod will also be discussed by the conference. The fourth presentation will be "Bingo," by the Rev. Edward Perry. The Rev. Norberth H. Stracker, Jr. is president of conference.

The new mission for the Dewitt-Fayetteville-Manlius area has been approved. It will be developed by Mr. Allen Griep following his ordination in June. Mr. Griep is a son of Zion Church, Syracuse.

A conference on evangelism was conducted by Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, March 20 in Holy Trinity Church, Skaneateles . . . ULC President Franklin C. Fry was preacher at the Utica Council of Churches Lenten service March 17.

Mr. Hugh Witaker will become pastor of St. Matthew's Church, Oswego, June 1, following ordination by synod.

The spring meeting of the Women's Missionary Society of the Central Conference will be held in Zion Church, Utica, April 29. Miss Marion E. Potts, missionary from Japan, will speak. Mrs. Howard Kuhnle of Binghamton will be devotional leader.

The Lenten rally of the Southern Tier

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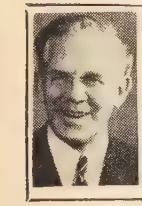

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N. Y.: SYRACUSE . . .
District Luther League was held at St. Paul Johnson City, the Rev. Melvin E. Yean pastor, on March 20.

Dr. Paul C. White, secretary of the syno and Dr. C. Franklin Koch were leaders the educational institute sponsored by t pastoral association at Holy Nativity Churc Endicott, March 13. They spoke on eva gelism . . .

The Rev. John H. Sardeson, pastor of t Lutheran Chapel, Ithaca, preached at ci Lenten services in Binghamton, March . . . Lenten speakers in Redeemer Churc Binghamton, were the Rev. John H. Sproc Utica; Dr. John D. Garhart, chaplain Hartwick College, Oneonta; the Rev. Jo A. W. Kirsch, Rochester; the Rev. Arth W. Hergenham, Oswego; and the R Francis R. Edwards, Wilkes-Barre, Pa.

Redeemer Church received a bequest $400 from Mrs. Edward T. Smith, its old member, who died Jan. 5.

VIRGINIA

Conferences Are Realigne In Growing Virginia Syno

By MARSHALL F. MAUNEY

ROANOKE—A new conference was form in the Virginia Synod at a special meeti Feb. 9 at First Church, Norfolk. Syn President J. Luther Mauney called the me ing to discuss a realignment of synodi conferences made necessary by the vigorc growth of Virginia's Tidewater secti This area includes the state's largest ci Norfolk, and is one of the most promis territories for church activity.

The new conference is composed of congregations in the territory from Fr ericksburg south through the Tidewater ar The following officers were elected: Rev. Dickson W. Taylor, Portsmouth, pr dent; the Rev. W. Leigh Bell, Frederic burg, secretary; and John W. Keither, a layman from First Church, Richmo treasurer.

The old Staunton Conference, to wh

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

congregations had belonged, was reor-zed at a meeting in Staunton on Feb. By addition of a number of congrega-s from the Shenandoah Conference, the Staunton Conference includes 40 con-gations. Its new officers are the Rev. n H. Fenner, Harrisonburg, president; Rev. John A. Sanders, Lexington, sec-ry; S. W. Link, Staunton, treasurer.

new congregation in the Tidewater ference, St. Timothy's, Norfolk, was nized on Feb. 6. Dr. Luther W. Strick-chairman of the synodical home mis-s committee and pastor of First Church, folk, delivered the sermon and the Rev. is Crockett Huddle, mission developer, ed as liturgist.

he congregation was organized with 91 tized members and 58 confirmed. ty-seven of the confirmed members were ived from First Church, Norfolk. Pas-Huddle entered the Lansdale mission last June 15, and conducted the first ice there on Sept. 26. The new con-gation has a Sunday school enrollment 9.

he newest congregation in the Tide-er Conference is the Church of the Good pherd, Virginia Beach, organized Feb. by 105 adults and 50 baptized children. enty-four of the adults were received by sfer from First Church, Norfolk.

he new congregation recently purchased ree-and-one-half acre lot on the main way leading into Virginia Beach where opes to begin soon with construction ts first building unit. Mission Developer n David Keister began work in the field Oct. 1.

HE OUTSTANDING religious events in up-East Tennessee were special services in Tri-Cities area (Bristol, Kingsport and nson City), from Feb. 13 through 20. akers included Dr. Harold R. Albert, t Church, Columbus, Ohio; Dr. Paul E. erer, Union Seminary, New York City; Harold A. Bosley, First Methodist rch, Evanston, Ill.; Dr. E. G. Homrig-sen, Princeton Seminary, and 12 other ed churchmen.

astor Donald R. Fauble, Holy Trinity

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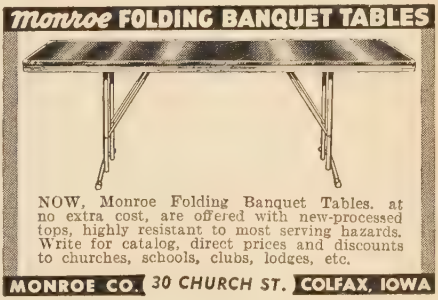
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VIRGINIA . . .

Church, served as chairman of the King port section. Pastor Fauble is currently t president of the Kingsport Ministerial Ass ciation, and Mr. H. Andrew Scott, a laym at Holy Trinity, is the president of t Kingsport Council of Churches.

The annual convention of the Synod Virginia will be held at Holy Trinity Churc Lynchburg, April 26-29. Convention spea ers include Dr. Henry H. Bagger, preside of the Philadelphia Theological Semina who will serve as official ULC represen tive, and Dr. Stewart W. Herman of t National Lutheran Council, who will spe at the Brotherhood banquet on April 27.

The Rev. Henry M. Schumann was stalled Feb. 13 as pastor of Advent Churc Arlington, by Synod President Maun Pastor Schumann came from St. Pau Church, West Camp, N. Y., where he h been particularly active in the Luther Refugee Service . . . The Rev. David Smith, of the New Jersey Synod, beg work as pastor of Luther Memorial Chur Blacksburg, March 15.

AMONG THE CONGREGATIONS: Good She herd, Front Royal, rounded out a good ye by burning a deed of trust on the parso age for $3,700 and becoming self-suppo ing. St. Thomas' Church, Charlestown, a became self-supporting on Jan. 1.

WISCONSIN

Young Men Are Encouraged To Prepare for Ministry

By CHARLES A. PULS

MADISON—Many congregations in Synod of the Northwest will not listen their own pastors Sunday, April 24, there will be an exchange of pulpits in effort to emphasize "Men for the Ministr Close to 100 churches have submitted names of likely young men who should encouraged to prepare for the ministry. H Communion Church, Racine, and Sa Church, Minneapolis, report the lar

(*Continued on page 46*)

CAMPUS

GETTYSBURG COLLEGE is getting new dormitory for men. The building, be known as the Charles M. Stine Hall, ll house 132 students in 66 rooms. ompletion is expected by January 1956. ne late Dr. Stine, for whom the dormiry is being named, was a Gettysburg umnus of 1901, and an executive of e DuPont Company.

THIEL COLLEGE recently disbursed 1,890 in annual wages to 200 partne student employees. Awarded on the sis of need, character and ability, the os range from laboratory and secreial assistants to lifeguards and switchard operators. Largest number work the dining hall and library.

CARTHAGE COLLEGE, following its stom of presenting a Broadway musil each year, recently staged "Carousel" th a cast of 100 students.

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WISCONSIN . . .

(*Continued from page 44*)

number, with Redeemer, Milwaukee, clo behind.

Commenting on the situation, Youth D rector Clarence B. Lunn writes: "The repo lists 98 students for the ministry, an ave age of slightly over one per congregati reporting, but much less than the averag considering the total size of the synod. could take as many as ten years to allo for all of the students to complete hi school, college and seminary." Church lea ers are aware that the number should considerably increased.

WALTER O. HELWIG, synodical treasure has released figures showing the average gi ing of the communicants to the benevole causes of the church. Synod's average general benevolence in 1954 was $10.7 and for all benevolent purposes $13.7 Heading the synod is Fox Point Churc Milwaukee, with a per capita record $29.47 for general benevolence, and $32. for all. Martin Luther, Milwaukee, w third with a record of $25.27 and $29.6 Menomonee Falls recorded $21.05 a $24.72. These are relatively new congreg tions.

STEWARDSHIP WORKSHOPS, planned Stewardship Secretary George B. McCrea have been scheduled for the following W consin areas: April 19, Atonement, Belo April 20, Incarnation, Milwaukee; April Our Saviour's, Fond du Lac; April Atonement, Racine; April 23, Hales C ners; May 2, Bethlehem, Portage; May Resurrection, Green Bay; May 4, Fi Platteville.

Two more congregations from Wiscon to be received into membership of the syn at the Billings, Montana, convention a Good Shepherd, La Crosse, organized Mar 20 by the Rev. D. H. Shelhart, and Fa Church, Walworth, to be organized May by the Rev. C. J. Clement. Missionary Sh hart said he already has 122 adult signatu on the membership pledge, and that th are also 120 children.

The Rev. Charles Bachmann, director

plaincy services for the Lutheran Wel- Society of Wisconsin is holding a series clinical pastoral care seminars through- Wisconsin, covering such subjects as e Psychological Aspects of the Chap- 's Work," "The Doctor and Pastor Re- onship in the Interest of the Person," "Attitudes in Pastoral Care of the Sick." clinics will be held in Madison, Eau ire, Wausau, Green Bay, Milwaukee, and Crosse.

district Luther League spring rally, tered around the theme "Limping or rching," will be held at St. Mark's, Jef-

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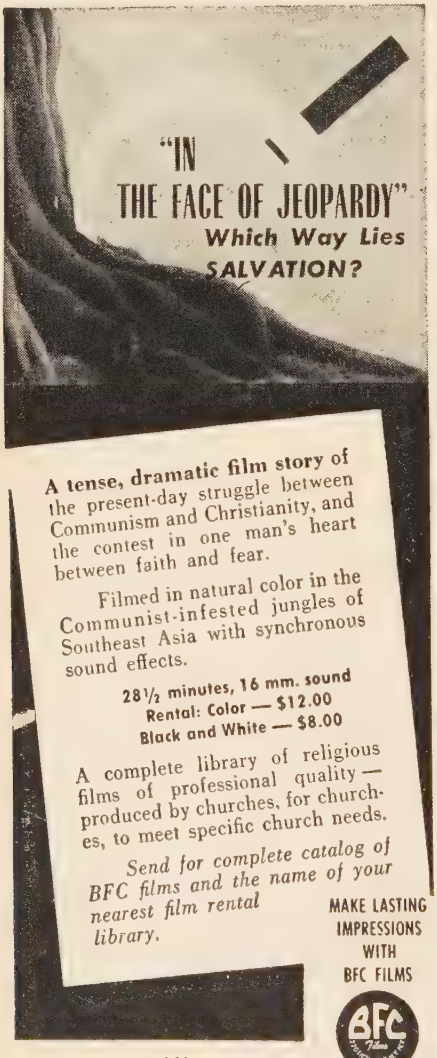
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WISCONSIN . . .
ferson, April 17. Young people participa ing will come from parishes in Jefferso Fort Atkinson, Waterloo, Marshall, Mad son, South Beloit, Janesville, Elkhor Beloit, Monona Village, and Johnson Cree

THAT THE RECENT P-T-R Mission co tinues to win new members for the chur through the activity of lay workers is der onstrated by a paragraph in *The Gleanin* parish bulletin of Reformation Church, M waukee. "What a thrill to see 41 adults a filiate with our church! The thrilling pa comes in the realization that most of the joined at the invitation of the folks w went out during the recent P-T-R . . ."

The Church of the Epiphany, Milwauke organized by Dr. William Keller Frick years ago, observed its anniversary March Only three pastors have served here duri the half century: Dr. G. K. Rubrecht, D P. W. Roth, and the present pastor, the Re Wesley H. Gallup. An anniversary proj will be installation of a stained glass windo above the altar. On the Sunday precedi the observance, Pastor Gallup baptized persons, a record class for this church.

—Changes of Pastorate—

FLORIDA

SCHAEFFER, LUTHER N. From Holy Trin Church, Northampton, Pa. To Sarasc mission developer.

MICHIGAN

KALTREIDER, CARL. From Hope Chur Dearborn. To Saginaw, mission develop

NEW JERSEY

HARDING, WARREN. From St. John's Chur Coopersburg, Pa. To Grace Chur Phillipsburg.

NEW YORK AND NEW ENGLAND

CASPAR, THEODORE. From Advent Chur New York City. To St. John's Chur Middletown.

CROSSLAND, RICHARD. From Messiah Chur Schenectady. To Norwalk, Conn., bo missionary.

POPE, CHARLES. From Evangelical Luthe Church, Hartwick Seminary. To Ch Church, Ghent.

—ULC CALENDAR—

IL

1 GEORGIA-ALABAMA. Peachtree Road Church, Atlanta

3 SOUTH CAROLINA. St. John's, Spartanburg

3 NORTH CAROLINA. St. Paul's, Wilmington

7 KENTUCKY-TENNESSEE. Memorial Church, Louisville

9 VIRGINIA. Holy Trinity, Lynchburg

Y

5 MISSISSIPPI. Trinity Church, Jackson

3 NOVA SCOTIA. St. John's, Mahone Bay

ANGES OF PASTORATE — *Continued*

NORTHWEST

ENZ, KENNETH. From Northwest Semiry. To Richfield Church, Minneapolis, sistant pastor (following ordination).

OHIO

HART, JOHN M. From Hamma Divinity hool (student). To Salem Church, lerton, Miamisburg.

LE, LESTER E. From Divinity Church, oledo. To Air Force chaplaincy.

—DECEASED—

Dr. Oscar W. Aderholdt

he Rev. Oscar Wrey Aderholdt, 71, died ch 7 aboard the "Liberte" on his way e from Europe. He was born in 1883 rouse, N. C., and received his education enoir Rhyne College, Chicago Seminary, Biblical Seminary, New York. He was ined in 1909 by the Tennessee Synod. shes served: Tom's Brook, Va.; Salem, bury, N. C.; Manassas, Va.; Crouse, C.; Statesville, N. C.; St. John's, Ocean , N. J.; Trinity, Kansas City, Kan.; and an, Rowan County, N. C.

1909 Pastor Aderholdt was married to Genolia Ethel Powlas. The children Virginia Dare, John Paul, Oscar Wrey, Charles Bernhard, and Daniel Franklin. he funeral was conducted in St. Mark's rch, Crouse, on March 12, by Pastor L. Yost, Jr., assisted by the Rev. L. S. er.

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In conclusion . . . . . .

NOW COMES ONCE MORE this week of throbbing sorrow, when humanity takes God's Son and crucifies him. We are right in our instinct to be in church this Holy Week, to hear the story of our Lord's suffering and death.

This is no morbid obsession, but realistic facing of the fact that there are cruelty, selfishness, and pain throughout our human history. The April magic is on the earth, bringing forth the beauty of another spring. But thieves are plotting crimes in dark alleys. Hundreds will be killed in careless traffic accidents this week. Across the Formosa Strait there looms the threat of such destruction as the world has never known.

Who is to blame? All of us, the Bible says repeatedly. All we like sheep have gone astray. I've been informed by people who claim to be experts that sheep are unusually stupid animals. That's what the Bible calls us. I won't wiggle in the word "apparently" as my Christian Scientist friend does in the "Letters" (*page 33*) this week. It's true that we blunder, quarrel, compete fiercely, and even tell God how good we are.

There is reason for taking a grim inventory of our sins. Only then can we know why Jesus died. "You shall call his name Jesus," the Christmas gospel says, "for he will save his people from their sins." The great fact is that God considers us worth saving, even at the cost of Calvary.

THE ETERNAL LOVE was demonstrated at Calvary. You straying sheep, said God, I suffer with you in your stubborn selfishness. I do not abandon you. I have come to bring you home.

We won't let any phony preachers tell us how to develop "self-confidence." Our little efforts to travel on our own ste will soon flutter out. We must be sa from ourselves. We must learn to sa hundred times a day, "It is no longe who live, but Christ who lives in me."

That comes after Good Friday, course. That's Easter, the victory of G The darkness disappears in the per dawn. But we won't see its brightn until our eyes have been shrouded in crucifixion of our self-confidence, mortal hopes, our human virtues.

Preachers talk much about these cient Christian doctrines of sin and vation. However stodgy the preach the great majority of us ordinary pe understand what they are saying. know we must be rescued from our hur condition. We don't ask our preacher flatter us by urging us to trust oursel

We trust God. From the tragedy Calvary he brought the victory of Eas From all our human tragedy, he can duce bright victory. Through faith in crucified and risen Savior, his victor ours.

THIS WEEK our assignment is to back to Gethsemane, to Calvary, once more realize the darkness of without God. It should be a shoc experience. The terror of being c pletely lost should strike deep into It would be unendurable if we hac knowledge of how the darkness wil broken through by the Easter dawn.

Our human hopes are trivial, doc to disappointment, unless they are dergirded by the hope we have in C Now is the time for us to measure a the full dimensions of that hope, ar know once more the true depth height of God's love for his children

—ELSON R

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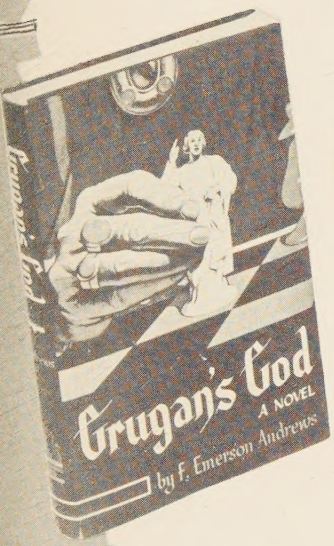

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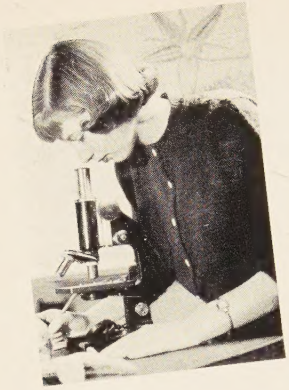

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